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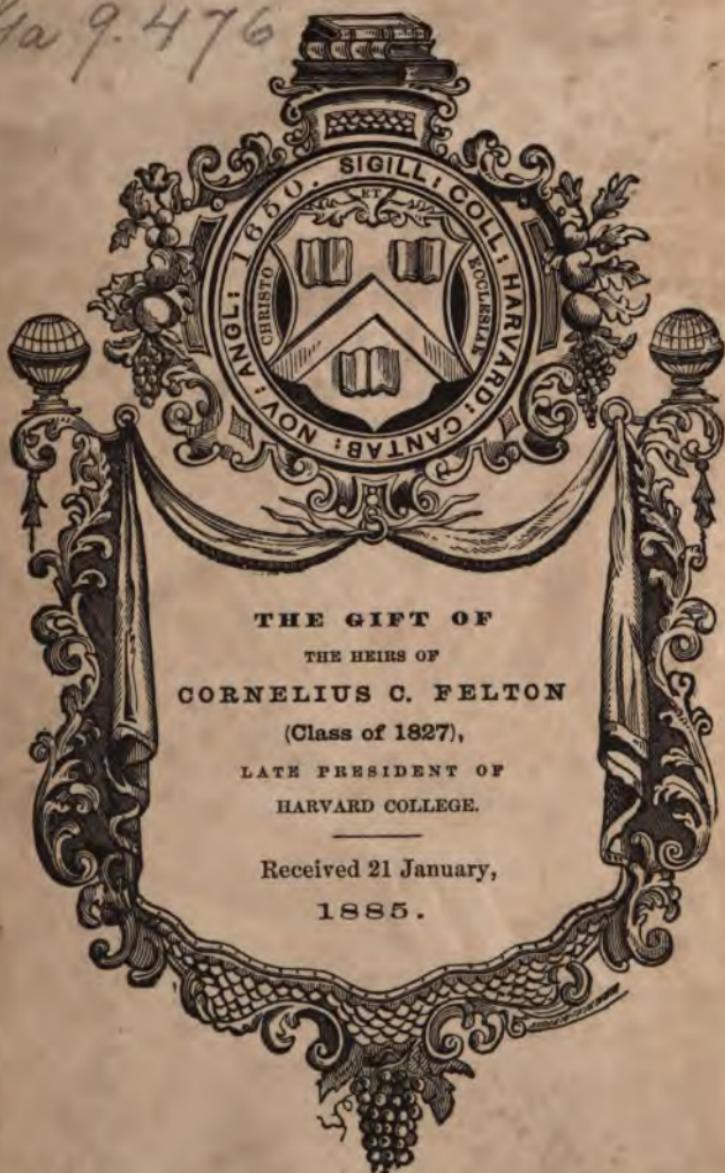
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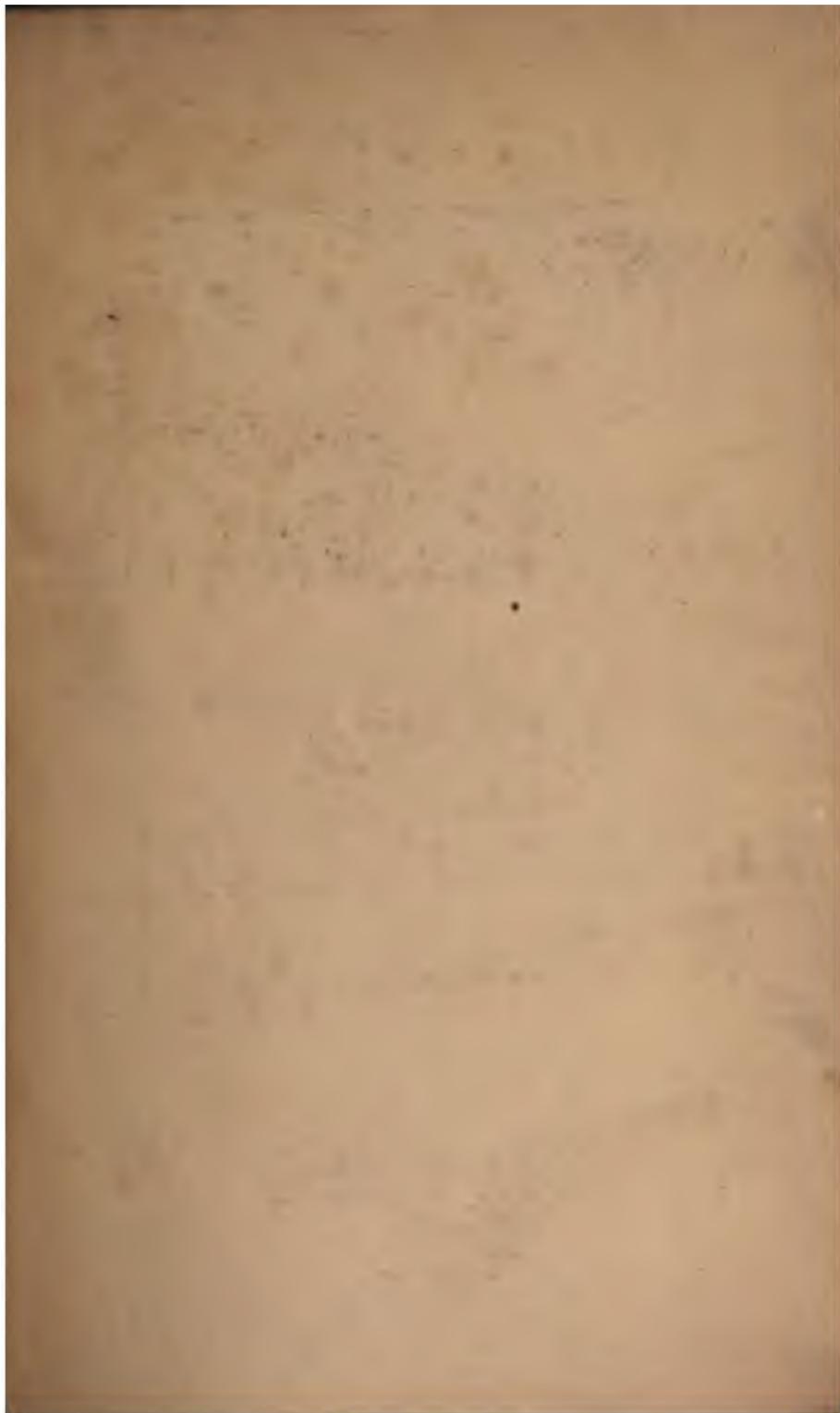


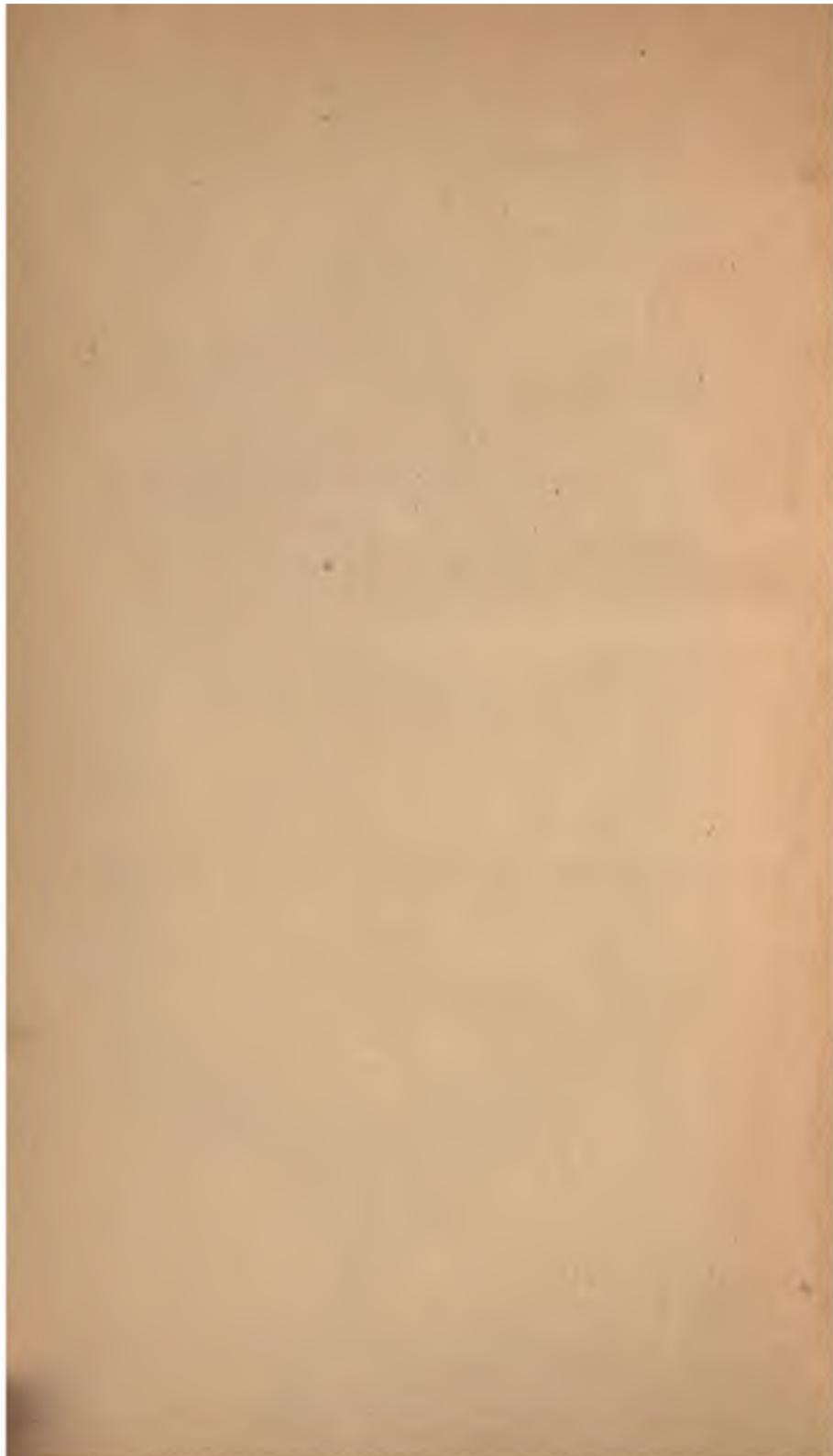
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Received 21 January,  
1885.













# SEPTEM CONTRA THEBAS,

A

## TRAGEDY OF ÆSCHYLUS.

EDITED,

WITH ENGLISH NOTES, FOR THE USE OF COLLEGES,

BY

AUGUSTUS SACHTLEBEN,

PRINCIPAL OF A CLASSICAL SCHOOL IN CHARLESTON, S. C.

ὅτει' Ἐρινύς  
Ἴπεφνε \* σὺν ἀλλαλοφονίᾳ γένος ἀργῆον.

PINDAR.

C.

BOSTON AND CAMBRIDGE:

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C. C. FELTON,

PROFESSOR OF GREEK LITERATURE IN HARVARD UNIVERSITY,

THIS VOLUME

IS MOST RESPECTFULLY INSCRIBED,

BY

THE EDITOR.



## P R E F A C E.

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AMONG the mythological legends of ancient Greece, which furnished material to the Attic dramatists for their poetical compositions, there was none of a more truly tragical character than that of the house of Labdakus, because none exhibited on a grander scale the vicissitude of human affairs, as the result of that conflict between individual freedom and a higher necessity, which constitutes the chief element of all tragedy among the ancients. Hence it is that the misfortunes of Laius and his descendants formed one of the favorite subjects for representation on the Athenian stage. All the great dramatists of whom we have any account handled the subject with more or less success, and some of the finest specimens of dramatic poetry which have come down to our times treat of the fate of the royal house of Thebes.

Whilst we possess, in the *Antigone* and the *OEdipus Rex* and *Coloneus*, three entire tragedies of Sophocles on the history of the Labdakidæ, there remain to us, with the exception of the “Seven against Thebes,” only the names and

a few insignificant fragments of the various dramas which Æschylus composed on the same subject; viz. the Laius, Ædipus, Sphinx, and the Eleusinians. From the early date of the first performance of the “Septem” (B. C. 471), we may safely conclude that it formed part of a trilogy or tetralogy; for, as it is well known that Sophocles was the first poet who departed from the custom of composing his dramas in triologies, but did not exhibit his first play, the Triptolemus, until the year B. C. 468, Æschylus cannot have written detached plays previous to that period. Until lately, there was generally assigned to the “Septem” the second place in the tetralogy which our author wrote on materials drawn from the Cyclic Thebaid, the Eleusinians forming the concluding play; but according to an ancient διδασκαλία, or theatre-roll, which has been recently discovered, the “Septem” formed the third part of this tetralogy, the Laius and Ædipus being the first two, and the Sphinx the satiric drama. There are, however, serious objections to both these arrangements. If, according to Plutarch (in Thes. cap. 29), the Eleusinians represented the burial, through the mediation of Theseus, of the Argive chiefs who had fallen before Thebes,—the correctness of which statement the name of the play seems to corroborate,—its subject was altogether foreign to the misfortunes of the house of Ædipus, and had little or no connection with the “Septem”; and if it contained an account of the fate of Antigone, for which the conclusion of the “Septem” evidently prepares the mind of the spectator, *together with* the burial of the Argive chiefs, its subject was far too extensive to be

comprehended in one play. On the other hand, it is equally difficult to believe the statement of the *Didaskalia* to be correct, because it assigns to the "Septem" the concluding part of the trilogy. A poet like *Æschylus*, however crude and irregular his plots may occasionally have been, could never have committed so egregious an error as to leave his audience entirely in the dark about the fate of *Antigone*, after having excited their deepest sympathy in behalf of the heroic maiden by stating her determined opposition to the decree of the Theban senate, and the awful doom which awaited her in case she should persist in her resolve of burying her outlawed brother. Nothing prevented him from concluding his drama with the funeral song over the slain bodies of the two brothers, and it is paying poor homage to the genius of *Æschylus* to believe him capable of having added to one of his sublimest conceptions an appendage, the utter uselessness and impropriety of which must be perceived by the most superficial observer. *Æschylus* himself is said to have been prouder of the "Seven against Thebes" than of any other of his works, and *Aristophanes*, a very acute critic, indorses the author's high opinion of his play, at least indirectly, by introducing him, in the *Frogs* (v. 1085), as priding himself on his work, without ridiculing him on account of these boasts; and could both have been insensible to a blunder which almost every school-boy in Athens might have pointed out to them? We are, therefore, compelled, in the face of the statement of the *Didaskalia*, (the genuineness of which is probably far from being firmly established,) to

believe that the “Septem” formed the second part of a trilogy, whatever the concluding play may have been.

Of the merits of the “Seven against Thebes” as a work of art, it is scarcely necessary to say any thing. The gorgeousness of the description of the warlike host encamped before the gates of Thebes, and of the preparations for defence within the walls of the Kadmea; the regal dignity and calm composure of young Eteocles, which no danger, however imminent, can disturb, and which, if compared with the passionate impetuosity of Polyneikes, forces the conviction irresistibly on our minds that the older brother alone was *fit* to rule, however defective his *right* to the throne may have been; the gentle timidity of the Chorus of Theban ladies, which so happily relieves the manly sternness of the Kadmean warriors; the skilful contrast between the wild ferocity and daring impiety of the Argive chiefs, and the wise and manly caution of their Theban opponents, which assures us beforehand that the issue of the impending contest will be in favor of the besieged city,—are all so exquisitely beautiful, as to make the “Septem contra Thebas” one of the noblest remains of the literature of Greece. It breathes in almost every line those lofty sentiments of valor and patriotism which sustained our poet on the battle-field of Marathon, and which, with the progress of the glorious struggle of Hellas against the Persian invader, grew more and more intense in his breast, approving the remark of Gorgias the Sophist \*

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\* Cfr. Plutarch. Symp. vii. 9.

to be not more elegant than true, — that Mars himself inspired *Æschylus* when he wrote the play.

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In preparing the notes which accompany the present edition of the “*Septem*,” I have been guided by the conviction, that nothing is more injurious to the cause of classical learning than that system of indiscriminate annotation and translation which leaves no room for the student’s own exertions. Whilst I have therefore endeavored to explain every grammatical difficulty that presented itself, I have abstained from giving the translation of any passage which the student may, with a reasonable effort on his own part, understand without that aid. Whenever a suitable parallel passage, especially in the dramatists, occurred to me, I have quoted it, believing that an habitual careful comparison of similar passages in different authors is one of the easiest, and at the same time most interesting, roads to the attainment of a thorough knowledge of the classics. The text of this edition is that of W. Dindorf, as printed in the “*Poetæ Scenici Græci*,” published at Oxford in 1846. For obvious reasons I have left it unaltered, although in the notes I have occasionally given preference to the readings of other editors. The editions of *Æschylus* which I have used in preparing the commentary are: —

1. That of Thomas Stanley and Samuel Butler, in eight volumes. Cambridge, 1816.
2. That of Augustus Wellauer, published in 1823 at Leipzig, in four volumes.

3. *Æschyli Septem contra Thebas, emendavit, etc. Car. Jacob. Blomfield. Lond. 1847. Edit. VI.*

4. The “Annotationes ad *Æschyli Tragœdias*” of W. Dindorf, issued from the Oxford press in 1841, in two volumes.

The grammars to which frequent reference has been made in the notes, are those of Matthiæ (translated by E. V. Blomfield, 5th edition, London, 1837), and Jelf’s translation of Raphael Kühner’s large Greek Grammar, 2d edition, Oxford, 1851.

ΑΙΣΧΥΛΟΥ

ΕΠΤΑ ΕΠΙ ΘΗΒΑΣ.

**ΤΑ ΤΟΤ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.**

**ΕΤΕΟΚΛΗΣ.**

**ΑΓΓΕΛΟΣ ΚΑΤΑΣΚΟΠΟΣ.**

**ΧΟΡΟΣ ΠΑΡΘΕΝΩΝ.**

**ΙΣΜΗΝΗ.**

**ΑΝΤΙΓΟΝΗ.**

**ΚΗΡΥΞ.**

## Τ Π Ο Θ Ε Σ Ι Σ.

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Ο Λάιος τοῦ Λαβδάκου νίδις ὡν ἐβασιλευεν ἐν Θήβαις, γυνάικα κεκτημένος Ἰοκάστην, τὴν θυγατέρα τοῦ Μενοικέως. ἦ συνελθεῖν καὶ τέκνα ποιῆσαι οὐκ ἐτόλμα, τὰς τοῦ Πέλοπος δεδιώς ἀράς. Φασὶ γάρ ὅτι τὸν τοῦ Πέλοπος νίδιν Χρύσιππαν, ὃς ἦν αὐτῷ ἐξ ἀλλης γυναικός, καὶ οὐκ ἐκ τῆς θυγατρὸς τοῦ Οἰνομάου Ἰπποδαμείας, δο Λάιος ἡρπασεν, ἐρασθεὶς αὐτοῦ, καὶ αὐτῷ συνεγένετο, καὶ πρῶτος ἐν ἀνθρώποις τὴν ἀρρενοφθορίαν ὑπέδειξε, καθώσπερ δὴ καὶ δ Ζεὺς ἐν θεοῖς, τὸν Γαυμήδην δρπάσας. Ὁπερ δ Πέλοψ μαθὼν τὸν Λάιον κατηράσατο ἐξ οἰκείας φονευθῆναι γονῆς. Ἐπεὶ γοῦν δο Λάιος δὲ ὃν εἴρηται τρόπον ἄπαις ἡδη παρήκμαζεν, εἰς τὸ τοῦ Ἀποδλωνος μαυτείον παρεγένετο ἐρωτήσων εἰ δέοι τεκνώσασθαι. Ἐξήνεγκε δὲ αὐτῷ τὸ χρηστήριον

Μή σπείρε τέκνων ἀλοκα δαιμόνων βίᾳ.

Λαβὼν δὲ τὸν χρησμὸν καὶ ἀπελθὼν ἐφύλαστε μὴ συνεινάσθαι τῇ ἴδιᾳ γυναικί. Ἐν μῷ δὲ τῶν ἡμερῶν τῷ οὖντος βαρυνθεὶς συνῆλθε τῇ γυναικὶ αὐτοῦ, ἀφ' ἣς ἐσχε τὸν Οἰδίποδα. Φοβηθεὶς δὲ τὸν χρησμὸν εἰπόντα

Εἰ γάρ τεκνώσεις παῖδ', ἀποκτενεῖ σ' δο φύσ,

καθὼς καὶ Πέλοψ κατηράσατο, ἡνίκα δο Οἰδίπους ἐγενήθη, διατορήσας τοὺς πόδας αὐτοῦ καὶ χρυσέους κρίκους διαπερονησάμενος, ἐν Κιθαιρώνι τοῦτον ἐβέθετο. Εύροντες δέ τινες αὐτὸν ποιμένες καὶ ἀναλαβόντες ἀνήνεγκαν τῷ τότε βασιλεῖ Κορίνθου Πολύβῳ. ος

λαβὼν αὐτὸν ἐπιμελέας ἡξίωσε καὶ εἰς ἀνδρῶν ἡλικίαν ἥγαγεν, ἐπειτα δὲ Οἰδίπους παρά τινος ὑβρισθεὶς καὶ ὀνειδισθεὶς ὡς νόθος ἐστὶ καὶ οὐ γνήσιος τοῦ Πολύθου, ἀπῆλθεν ἐρωτήσων εἰς τὴν Πυθίαν, ἥγουν εἰς τὸ τοῦ Ἀπόλλωνος μαντείον, τίς τε εἴη καὶ τίνος νύός. Εἶπε δὲ αὐτῷ τὸ μαντεῖον ὅτι πρόκειται σοι φονεῦσαι τὸν πατέρα σου καὶ μητρί σου συνεννασθῆναι. Ἀκούσας δὲ τοῦ χρησμοῦ κατέλειψεν ἀπελθεῖν εἰς Κόρινθον πρὸς τὸν Πολυθόνον διὰ τὰ εἰρημένα, ὡς δοκῶν τὸν Πολυθόνον λέγειν τὸ χρηστήριον πατέρα καὶ τὴν αὐτοῦ γυναῖκα μητέρα· καὶ ἀπῆλθε τὴν ἐς Θήβας ὁδὸν. Διεπορεύετο δὲ τὴν ὁδὸν ἐκείνην καὶ δὲ Λάιος, δὲ τούτον πατήρ, ἀπερχόμενος καὶ οὐτος εἰς τὸ μαντεῖον ἐρωτήσων περὶ τοῦ παρ' αὐτοῦ ἐκτεθέντος παιδὸς, ἥγουν τοῦ Οἰδίποδος, τί γέγονε. Ἐπεὶ δὲ συνήτησαν ἄμφω, οἱ τοῦ Λαίου δορυφόροι πρὸς τὸν Οἰδίποδα εἶπον· παραχώρησον ὡς ἔνει τῷ βασιλεῖ τῆς ὁδοῦ. 'Ο δ' οὐκ ἐπείσθη· πληγεὶς δὲ παρὰ τοῦ Λαίου, ἐμάνη ἐπὶ τούτῳ καὶ ἀπέκτεινεν αὐτὸν καὶ πάντας τοὺς μετ' αὐτοῦ· ἔνα δὲ μόνον ἀφῆκεν, διὸ στραφεὶς οἶκοι ἀπήγγειλε πάντα. Ἐλθὼν δὲ εἰς Θήβας δὲ Οἰδίπους ὑστερον εὑρε κακὸν αὐτοῖς ἐπικείμενον μέγα, τὴν Σφίγγα· οἵτις αἰνίγματα ἔλεγε καὶ τὸν μὴ ἰσχύοντα λῦσαι αὐτὰ κατήσθιε· Προέκειτο δὲ τότε παρὰ τῶν Θηβαίων τῷ εύροντι τὸ αἰνιγμα τῆς Σφιγγὸς βραβεῖον ἡ τοῦ Λαίου γυνὴ Ἰοκάστη, δοθησομένη αὐτῷ εἰς γάμον. Εἰπούσης οὖν τῆς Σφιγγὸς τὸ αἰνιγμα τὸ, τετράποντος δίπους τε καὶ πάλιν τρίπους, δημιάνει τὸν ἀνθρωπὸν, ἐφεύρε τοῦτο δὲ Οἰδίπους· ή δὲ Σφίγξ μανεῖσα ἀνέλλεν αὐτήν. Συνελθὼν οὖν δὲ Οἰδίπους τῇ ἰδίᾳ μητρὶ πᾶδας ἐποίησε τέσσαρας, τὸν Πολυνείκην καὶ τὸν Ἐτεοκλῆν, τὴν Ἀντιγόνην καὶ τὴν Ἰσμήνην. 'Υστερον δὲ μαθὼν τὸ ἀνόμημα δὲ ἔδρασεν ἐτύφλωσεν ἑαυτὸν, τοῖς δὲ εἰρημένοις νίοις αὐτοῦ τὴν βασιλείαν κατέλειψεν. Ἐπεὶ δὲ οὗτοι τοῦτον ὄντα τυφλὸν ἐν οἰκίσκῳ καθεῖρξαν, κατηράσατο αὐτοὺς ὥστε διὰ ξίφους καὶ πολέμου τὴν βασιλείαν διαμερίσασθαι. Οὐ δένεκα καὶ φοβούμενοι τὸ δόμον μὲν εἶναι ἐν ταῖς Θήβαις καὶ βασιλεύειν κατέλειψαν· συμπεφωνήκασι δὲ ἵνα τοῦ ἐνὸς ἐξερχομένου τῆς πόλεως καὶ ἀποδημοῦντος ἐπὶ χρόνον ἔνα δὲ ἔτερος βασιλεύοι, καὶ πάλιν τοῦ ἀποδημοῦντος εἰσερχομένου ὑποχωροίη δὲ ἔτερος, ὡς ἀνὴρ ἐκ τούτου φύγωσι τὴν ἀράν.

Ο γοῦν Πολυνείκης πρῶτος ὅν ἐκρά-

τησεν ἐν χρόνῳ ἐν τῆς βασιλείας, εἴτα ἐξῆλθε τῷ Ἐτεοκλεῖ παραχωρήσας αὐτῆς. Τοῦ χρόνου δὲ συμπληρωθέντος ἐπὶ τὸ βασιλεύειν δὲ Πολυνείκης καὶ αὐθις εἰς τὰς Θήβας παρεγένετο κατὰ τὸ συμπεφωνημένον· μηδὲ παραδεχθεὶς δὲ ὑπὸ Ἐτεοκλέους εἰς τὸν τοῦ Ἀργους βασιλέα Ἀδραστον ἀπῆλθε, καὶ τούτου γαμβρὸς ἐπὶ θυγατρὶ γέγονεν, ἐπὶ ὑποσχέσει τοιαύτη, ὡς συνεργήσῃ αὐτῷ δὲ Ἀδραστος ἐπανελθεῖν εἰς τὴν Ἰδίαν πόλιν, καὶ βασιλείας δράξασθαι. Λαβὼν τούτην ἐκ τοῦ Ἀργους στρατιὰν πλείστην ἀπεισιν εἰς Θήβας κατὰ τοῦ οἰκείου ἀδελφοῦ. Ἐνθα καὶ αὐτὸς καὶ ὁ ἀδελφὸς αὐτοῦ ὑπὸ ἀλλήλων ἐφονεύθησαν.

Ἡ μὲν οὖν σκηνὴ τοῦ δράματος ἐν Θήβαις ὑπόσκειται· δὲ δὲ χορὸς ἐκ Θηβαίων ἐστὶ παρθένων· ἡ δὲ ὑπόθεσις, στρατιὰ Ἀργείων πολιορκοῦσα Θηβαίους, τοὺς καὶ νικήσαντας· καὶ θάνατος Ἐτεοκλέους καὶ Πολυνείκους. Ἐπιγέγραπται δὲ ὑπόθεσις τῶν ἐπτὰ ἐπὶ Θήβας, διὰ τὸ ἐπτὰ στρατηγοὺς φυλάσσειν τὰς πύλας τῶν Θηβῶν. Εἰσὶ δὲ αὐταὶ αἱ Θῆβαι ἐπτάπτυλοι· αἱ δὲ ἐν τῇ Αἰγύπτῳ οὖσαι ἐκατοντάπτυλοι.

Προλογίζει δὲ Ἐτεοκλῆς, παρασκευάζων τὸν τῶν Θηβαίων δῆμον εἰς φρουρὰν τῆς πόλεως.

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### Α Λ Λ Ω Σ.

Οἰδίπους μαθὼν ὡς ἀθέσμως συνῆν τῇ μητρὶ ἐτύφλωσεν ἑαυτόν· οἱ δὲ παῖδες αὐτοῦ Ἐτεοκλῆς καὶ Πολυνείκης, θέλοντες λήθη παραπέμψαι τὸ τοιοῦτον μίασμα, ἐγκατακλείσουσιν οἰκίσκῳ αὐτόν. Ὁ δὲ τοῦτο μηδέ φέρων ἀράται αὐτοῖς διὰ σιδῆρου τὴν βασιλείαν λαχεῖν. Οἱ δὲ εἰς φόβον πεπτωκότες ἐσταῦθα μηδὲ τὰς ἀρὰς τελέσωσιν οἱ θεοὶ. ἔγρασται δέιν ἔχεσθαι τὴν βασιλείαν πυρὰ μέρος, ἐκάτερος ἐνιαυτὸν ἄρχων. Πρῶτον οὖν Ἐτεοκλῆς ἡρέεν, ἀτε καὶ πρεσβύτερος ὁ Πολυνείκης, εἰ καὶ Σοφοκλῆς νεώτερον λέγει. Πολυνείκης δὲ ὑπεχώρησε. Τελεσθέντος δὲ τοῦ συγκειμένου ἐνιαυτοῦ, ἐπειδὴ Πολυνείκης ἀλθὼν ἀπῆτει τὸ σκῆπτρον, οὐ μόνον οὐκ ἔλαβεν, ἀλλὰ

καὶ ἀπεπέμφθη κενὸς παρ' Ἐτεοκλέους, οὐ βουλομένου ἐκστῆναι τῆς ἀρχῆς, ἀλλ' ἐγκρατῶς ἔχομένου ταύτης. Ὁθεν καὶ Πολυνείκης ἐκεῖθεν ἀπάρας εἰς Ἀργος ἔρχεται, καὶ τὴν Ἀδράστου θυγατέρα γῆμας πείθει τούτον συνάρασθαι οἱ πρὸς τὴν τῆς ἀρχῆς ἀνάληψις· καὶ λαβὼν παρ' αὐτοῦ συχνὴν στρατιὰν ἀφικνεῖται κατὰ Θηβαίων. Ἡρχον δὲ τῆς τοιαύτης ἀρχῆς μετὰ Πολυνείκους ἐπτὰ στρατηγοὶ, ἔβδομος γάρ οὗτος ἦν, ὡς δὲ πρὸς τὰς ἐπτὰ πύλας τῶν Θηβῶν ἔκαστος ἐπαγάγοι λόχουν πολιορκοῦντα. Οἱ μὲν οὖν ἀλλοι στρατηγοὶ ὑπὸ Θηβαίων ἀνηρέθησαν ἐν τῷ πολέμῳ· Πολυνείκης δὲ καὶ Ἐτεοκλῆς μονομαχήσαντες πρὸς ἀλλήλους ἀναιροῦσιν ἀλλήλους. Σημείωσαι δὲ ὡς Εὐριπίδης μὲν ἔνα τῶν ἐπτὰ τὸν Ἀδράστου λέγει. Αἰσχύλος δὲ ἔτερον τῶν ἐπτὰ Ἐτέοκλον ἀντὶ Ἀδράστου προσθείσ.

ΕΠΤΑ ΕΠΙ ΘΗΒΑΣ. 171

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ΕΤΕΟΚΛΗΣ.

Κάδμου πολέται, χρὴ λέγειν τὰ καίρια  
“Οστις φυλάσσει πρᾶγος ἐν πρύμνῃ πόλεως  
Οἰακα νωμῶν, βλέφαρα μὴ κοιμῶν ὑπνῷ.  
Εἰ μὲν γὰρ εὖ πράξαιμεν, αἰτία θεῶν.  
Εἰ δ' αὐθ', δὲ μὴ γένοιτο, συμφορὰ τύχοι, 5  
Ἐτεοκλέης ἀν εἰς πολὺς κατὰ πτόλιν  
‘Τμνοῖθ’ ὑπ' ἀστῶν φροιμίσι πολυρρόθοις  
Οἰμόγυμασίν θ', δῶν Ζεὺς ἀλεξητήριος  
Ἐπώνυμος γένοιτο Καδμείων πόλει.  
Τμᾶς δὲ χρὴ νῦν, καὶ τὸν ἐλλείποντ' ἔτι 10  
Ἐθῆται ἀκμαίας, καὶ τὸν ἔξηβον χρόνῳ,  
Βλάστημον ἀλδαινοῦντα σώματος πολὺν,  
Πραν τ' ἔχονθ' ἔκαστον, ὥστε συμπρεπὲς,  
Πόλει τ' ἀρήγειν καὶ θεῶν ἐγχωρίων  
Βωμοῖσι, τιμᾶς μὴ ἔξαλειφθῆναι ποτε.  
Τέκνοις τε, γῆ τε μητρὶ, φιλτάτῃ τροφῷ.  
Ἐν γὰρ νέοις ἔρποντας εύμενεῖ πέδῳ,  
Διπαντα πανδοκοῦσα παιδείας ὅτλον, 15

Ἐθρέψατ' οἰκιστῆρας ἀσπιδηφόρους  
Πιστοὺς ὅπως γένοισθε πρὸς χρέος τόδε. 20  
Καὶ νῦν μὲν ἐς τόδ' ἡμαρ εὖ ῥέπει θεός.  
Χρόνον γὰρ ἥδη τόνδε πυργηρουμένοις  
Καλῶς τὰ πλείω πόλεμος ἐκ θεῶν κυρεῖ.  
Νῦν δ' ὡς ὁ μάντις φησὶν, οἰωνῶν βοτὴρ,  
Ἐν ὧσὶ νωμῶν καὶ φρεσὶν, πυρὸς δίχα, 25  
Χρηστηρίους ὅρνιθας ἀγνευδεῖ τέχνη.  
Οὗτος τοιῶνδε δεσπότης μαντευμάτων  
Λέγει μεγίστην προσβολὴν Ἀχαΐδα  
Νυκτηγορεῖσθαι κάπιβουλεύειν πόλει.  
Ἀλλ' ἔστι τὸ ἐπάλξεις καὶ πύλας πυργωμάτων 30  
Ορμᾶσθε πάντες, σοῦσθε σὺν παντευχίᾳ,  
Πληροῦτε θωρακεῖα, καπὶ σέλμασι  
Πύργων στάθητε, καὶ πυλῶν ἐπ' ἔξοδοις  
Μίμιοντες εὖ θαρσεῖτε, μηδ' ἐπηλύδων  
Ταρβεῖτ' ἄγαν ὅμιλον· εὖ τελεῖ θεός. 35  
Σκοποὺς δὲ κάγω καὶ κατοπτῆρας στρατοῦ.  
Ἐπεμψα, τοὺς πέποιθα μὴ ματᾶν ὄδῳ.  
Καὶ τῶνδ' ἀκούσας οὕτι μὴ ληφθῶ δόλῳ.

## ΑΓΓΕΛΟΣ.

Ἐτεόκλεες, φέριστε Καδμείων ἄναξ,  
Ἡκω σαφῆ τάκειθεν ἐκ στρατοῦ φέρων, 40  
Αὐτὸς κατόπτης δ' εἴμ' ἐγὼ τῶν πραγμάτων.  
Ἄνδρες γὰρ ἐπτὰ θούριοι λοχαγεται,  
Ταυροσφαγοῦντες ἐς μελάνδετον σάκος  
Καὶ θιγγάνοντες χερσὶ ταυρείου φόνου,  
Ἄρη τ', Ἔνυὸν, καὶ φιλαιμάτον Φόβον 45  
Μρκωμότησαν ἦ πόλει κατασκαφὰς

Θέντες λαπάξειν ἄστυ Καδμείων βίᾳ,

\*Η γῆν θανόντες τήνδε φυρύσειν φόνῳ.

Μνημεῖά θ' αὐτῶν τοῖς τεκοῦσιν εἰς δόμους

Πρὸς ἄρμ' Αδράστου χερσὶν ἔστεφον, δάκρυ

Λείβοντες· οἰκτος δ' οὔτις ἦν διὰ στόμα.

Σιδηρόφρων γὰρ θυμὸς ἀνδρείᾳ φλέγων

\*Επινει, λεόντων ὡς Αρη δεδορκότων.

Καὶ τῶνδε πύστις οὐκ ὅκνῳ χρονίζεται.

Κληρουμένους δ' ἔλειπον, ὡς πάλῳ λαχῶν

\*Εκαστος αὐτῶν πρὸς πύλας ἄγοι λόχον.

Πρὸς ταῦτ' ἀρίστους ἄνδρας ἐκκρίτους πόλεως

Πυλῶν ἐπ' ἔξοδοισι τάγευσαι τάχος·

\*Εγγὺς γὰρ ἥδη πάνοπλος Αργείων στρατὸς

Χωρεῖ, κονίει, πεδία δ' ἀργηστὴς ἀφρὸς

Χραίνει σταλαγμοῖς ἵππικῶν ἐκ πνευμόνων.

Σὺ δ' ὥστε ναὸς κεδὴν ὥστε οἰακοστρόφος

Φράξαι πόλισμα, πρὶν καταιγίσαι πνοὰς

\*Δρεος· βοᾶ γὰρ κῦμα χερσαῖνον στρατοῦ·

Καὶ τῶνδε καιρὸν ὅστις ὥκιστος λαβέ·

Κάγῳ τὰ λοιπὰ πιστὸν ἡμεροσκόπον

\*Οφθαλμὸν ἔξω, καὶ σαφηνείᾳ λόγου

Εἰδὼς τὰ τῶν θύραθεν ἀβλαβῆς ἔσει.

ΕΤΕΟΚΛΗΣ.

\*Ω Ζεῦ τε καὶ Γῆ καὶ πολισσοῦχοι θεοὶ,

\*Αρά τ' Ερινὸς πατρὸς ἡ μεγασθενὴς,

Μή μοι πόλιν γε πρυμνόθεν πανώλεθρον

\*Εκθαμνίσητε δηάλωτον, Έλλαδος

Φθόγγον χέουσαν, καὶ δόμους ἐφεστίους·

\*Εδευθέραν δὲ γῆν τε καὶ Κάδμου πόλιν

Ζυγοῦσι δοιάλείοισι μήποτε σχεθεῖν.

75

Γένεσθε δ' ἀλκή· ξυνὺ δ' ἐλπίζω λέγειν.

Πόλις γὰρ εὐ πράσσουσα δαιμονας τίει.

## ΧΟΡΟΣ.

Θρεῦμαι φοβερὰ μεγάλ' ἄχη,

Μεθεῖται στρατὸς στρατόπεδον λιπὸν,

‘Ρεῖ πολὺς ὅδε λεὼς πρόδρομος ἵππότας.

80

Αἰθερία κόνις με πείθει φανεῖσ’,

‘Λιανδος, σαφῆς, ἔτυμος ἄγγελος.

‘Ελεδεμνὺς πεδιοπλόκτυπός τ’

‘Εγχρίμπτεται βοὰ, ποτάται, βρέμει δ’

‘Αιαχέτου δίκαν ὕδατος ὄροτύπου.

85

‘Ιὼ ἵω θεοὶ θεαί τ’ ὄρόμενον

Κακὸν ἀλεύσατε.

Βοῶ ὑπὲρ τειχέων

‘Ο λεύκασπις ὅρνυται λαὸς

90

Εὐτρεπῆς, ἐπὶ πόλιν διώκων.

Τίς ἄρα ρύσεται, τίς ἄρ’ ἐπαρκέσει

Θεῶν ἡ θεᾶι;

Πότερα δῆτ’ ἐγὼ ποτιπέσω βρέτη δαιμόνων;

95

‘Ιὼ μάκαρες εὐεδροι, ἀκμάζει βρετέων.

‘Εχεσθαι, τί μέλλομεν ἀγάστονοι;

‘Ακούετ’ ἡ οὐκ ἀκούετ’ ἀσπίδων κτύπον;

100

Πέπλων καὶ στεφέων.

Πότ’, εἰ μὴ νῦν, ἀμφὶ λίταν<sup>τ</sup> ἔξομεν;

Κτύπον δέδορκα, πάταγος οὐχ ἐνὸς δορός.

Τί ρέξεις, προδώσεις, παλαιίχθων Ἀρης, τὰν τεὰν γάν;

105

‘Ω χρυσοὶ ἡληξ δαιμον, ἔπιδ’ ἔπιδε πόλιν,

“Αν ποτ’ εὐφιλήταν ἔθου·

Θεοὶ πολιστοῦχοι χθονὸς,

“Ιτ’ ἵτε πάντες,

110

“Ιδετε παρθένων ἵκεσιον λόχου

Δουλοσύνας ὑπερ.

Κῦμα γὰρ περὶ πτόλων

Δοχμολόφων ἀνδρῶν καχλάζει πνοαῖς

115

“Αρεος ὄρόμενον.

‘Αλλ’ ὁ Ζεῦ πάτερ παντελὲς

Πάντως ἄρηξον δαίων ἄλωσιν.

‘Αργεῖοι γὰρ πόλισμα Κάδμου

120

Κυκλοῦνται· φόβος δ’ ἀρείων ὅπλων·

Διάδετοι δέ τοι γενύσων ἵππείων

Κινύρονται φόνον χαλινοί.

‘Επτὰ δ’ ἀγήνορες πρέπειντες στρατοῦ

Δοριφόοις σάγαις πύλαις ἐβδόμαις

125

Προσίστανται πάλῳ λαχόντες.

Σύ τ’ ὁ Διογενὲς φιλόμαχον κράτος,

‘Ρυσίπολις γενοῦ, Παλλὰς, ὅθ’ ἵππιος

130

Ποντομεδῶν ἄναξ,

‘Ιχθυβόλῳ μαχανῷ Ποσειδὰν

‘Επίλυσιν φόβων ἐπίλυσιν δίδουν.

Σύ τ’ “Αρης, φεῦ φεῦ, Κάδμου ἐπώνυμον

135

Πόλιν φύλαξον, κῆδεσαι τ’ ἐναργῶς.

Καὶ Κύπρις, ἄτε γένους προμάτωρ,

140

“Ἀλευσον. Σέθεν γὰρ ἐξ αἴματος

Γεγόναμεν· λιταῖσι σε θεοκλύτοις

‘Απίνουσαν πελαξόμεσθα.

Καὶ σὺ, Λύκει ἄναξ, Λύκειος γενοῦ

145

Στρατῷ δαίῳ, στόνων ἀυτᾶς.

Σύ τ' ὁ Λατογύρια κούρα,

Τόξον εὐ πυκάζου,

\*Αρτεμι φίλα. \*Ε ἐ ἐ ἐ.

150

\*Οτοβον ἀρμάτων ἀμφὶ πόλιν κλύω.

\*Ω πότνι 'Ηρα.

\*Ελακον ἀξόνων βριθομένων χνόαι,

\*Αρτεμι φίλα. \*Ε ἐ ἐ ἐ.

Δορυτίνακτος αἰθῆρ επῆμαίνεται.

155

Τί πόλις ἄμμι πάσχει, τί γενήσεται;

Ποὶ δ' ἔτι τέλος ἐπάγει θεός; \*Ε ἐ ἐ ἐ.

\*Ακροβόλων δ' ἐπάλξεων λιθὸς ἔρχεται.

\*Ω φίλ' \*Απολλον,

Κόναβος ἐν πύλαις χαλκοδέτων σακέων,

160

Καὶ Διόθεν πολεμόκραντον ἀγνὸν τέλος ἐν μάχαις.

Σύ τε μάκαιρ' ἄνασσ' \*Ογκα πρὸ πόλεως

\*Επτάπυλον ἔδος ἐπιρρύου.

165

\*Ιὼ παναλκεῖς θεοὶ,

\*Ιὼ τέλειοι τέλειαι τε γάς

Τᾶσδε πυργοφύλακες,

Πόλιν δορέπονον μὴ προδῶθ'

\*Ετεροφώνῳ στρατῷ.

170

Κλύετε παρθένων κλύετε πανδικους

Χειροτόνους λιτάς.

\*Ιὼ φίλοι δαίμονες

Δυτήριοί τ' ἀμφιβάντες πόλιν,

175

Δείξαθ' ὡς φιλοπόλις,

Μέλεσθέ θ' ἱερῶν δημίων,

Μελόμενοι δ' ἀρήξατε.

Φιλοθύτων δέ τοι πόλεος ὄργίων

180

Μνήστορες ἔστε μοι

## ΕΤΕΟΚΛΗΣ.

Τμᾶς ἐρωτῶ, θρέμματ' οὐκ ἀνασχετὰ,

Ἡ ταῦτ' ἄριστα καὶ πόλει σωτήρια,

Στρατῷ τε θύρσος τῷδε πυργηρουμένῳ,

Βρέτη πεσούσας πρὸς πολισσούχων θεῶν

185

Αὔειν, λακάζειν, σωφρόνων μιστήματα;

Μήτ' ἐν κακοῖσι μήτ' ἐν εὐεστοῖ φίλη

Εύνοικος εἴην τῷ γυναικείῳ γένει.

Κρατοῦσα μὲν γὰρ οὐχ ὁμιλητὸν θράσος,

Δείσασα δ' οἴκῳ καὶ πόλει πλέον κακόν.

190

Καὶ νῦν πολίταις τάσδε διαδρόμους φυγὰς

Θεῖσας διερροθήσατ' ἄψυχον κάκην.

Τὰ τῶν θύραθεν δ' ὡς ἄριστ' ὄφελλετε,

Αὐτοὶ δ' ὑφ' αὐτῶν ἐνδοθεν πορθούμεθα.

Τοιαῦτά τὰν γυναιξὶ συνναίων ἔχοις.

195

Κεὶ μή τις ἀρχῆς τῆς ἐμῆς ἀκούσεται,

Ἄνηρ γυνή τε χῶ τι τῶν μεταίχμιον,

Ψῆφος κατ' αὐτῶν ὄλεθρία βουλεύσεται,

Δευτῆρα δήμου δ' οὐ τι μὴ φύγη μάρον.

Μέλει γὰρ ἀνδρὶ, μὴ γυνὴ βουλευέτω,

200

Ταξιθεν· ἐνδον δ' οὐσα μὴ βλάβην τίθει.

Ἔκουσας η οὐκ ἡκουσας, η κωφῆ λέγω;

## ΧΟΡΟΣ.

Ω φίλον Οἰδίπου τέκος, ἔδειστ' ἀκού-

σασα τὸν ἀρματόκτυπον ὅτοβον ὅτοβον,

Οτε τε σύριγγες ἔκλαγξαν ἐλίτροχοι,

205

Ιππικῶν τ' ἀνπνων πηδαλίων διὰ

Στόμα πυριγενετάν χαλινῶν.

ΕΤΕΟΚΛΗΣ.

Τί οὖν ; ὁ ναύτης ἄρα μὴ 'ς πρῷραν φυγὰν  
Πρύμνηθεν εὑρε μηχανὴν σωτηρίας,  
Νεὼς καμούσης ποντίφ πρὸς κύματι ;

210

ΧΟΡΟΣ.

Ἄλλ' ἐπὶ δαιμόνων πρόδρομος ἡλθον ἀρ-  
χαῖα βρέτη, θεοῖσι πίσυνος, νιφάδος  
Οτ' ὀλοᾶς νιφομένας βρόμος ἐν πύλαις, —  
Δὴ τότ' ἥρθην φόβῳ πρὸς μακάρων λιτὰς,  
Πόλεος ἵν' ὑπερέχοιεν ἀλκάν.

215

ΕΤΕΟΚΛΗΣ.

Πύργον στέγειν εὐχεσθε πολέμιον δόρυ.

ΧΟΡΟΣ.

Οὐκονν τάδ' ἔσται πρὸς θεῶν ;

ΕΤΕΟΚΛΗΣ.

Ἄλλ' οὖν θεοὺς  
Τοὺς τῆς ἀλούσης πόλεος ἐκλείπειν λόγος.

ΧΟΡΟΣ.

Μήποτ' ἐμὸν κατ' αἰῶνα λίποι θεῶν  
Ἄδε πανάγυρις, μηδ' ἐπίδοιμι τάνδ'  
Ἄστυδρομουμέναν πόλιν καὶ στράτευμ'  
Ἀπτόμενον πυρὶ δαίῳ.

220

ΕΤΕΟΚΛΗΣ.

Μή μοι θεοὺς καλοῦσα βουλεύου κακῶς.  
Πειθαρχία γάρ ἔστι τῆς εὐπραξίας  
Μήτηρ γυνὴ σωτῆρος ὡδ' ἔχει λόγος.

225

ΧΟΡΟΣ.

Ἐστι θεοῖς δ' ἔτ' ἵσχὺς καθυπερτέρα.

Πολλάκι δ' ἐν κακοῖσι τὸν ἀμήχανον  
Κύκ χαλεπᾶς δύας ὑπερθ' ὄμμάτων  
Κρημναμενᾶν νεφελᾶν ὄρθοι.

## ΕΤΕΟΚΛΗΣ.

Ανδρῶν τάδ' ἔστι, σφάγια καὶ χρηστήρια  
Θεοῖσιν ἔρδειν, πολεμίων πειρωμένων.  
Σὸν δ' αὖ τὸ σιγᾶν καὶ μένειν εἴσω δόμων.

## ΧΟΡΟΣ.

Διὰ θεῶν πόλιν νεμόμεθ' ἀδάματον,  
Δυσμενέων δ' ὄχλον πύργος ἀποστέγει.  
Τίς τάδε νέμεσις στυγεῖ;

235

## ΕΤΕΟΚΛΗΣ.

Οὗτοι φθονῶ σοι δαιμόνων τιμᾶν γένος.  
Ἄλλ' ώς πολίτας μὴ κακοσπλάγχνους τιθῆς,  
Ἐκκηλος ἵσθι μηδ' ἄγαν ὑπερφοβοῦ.

## ΧΟΡΟΣ.

Ποταίνιον κλίνουσα πάταγον ἀνάμιγα  
Ταρβοσύνῳ φόβῳ τάνδ' ἐς ἀκρόπτολιν,  
Τίμον ἔδοι, ἵκόμαν.

240

## ΕΤΕΟΚΛΗΣ.

Μὴ νῦν, ἐὰν θυήσκοντας ἡ τετρωμένους  
Πύθησθε, κρεκυτοῖσιν ἀρταλίζετε.  
Τούτῳ γὰρ Ἀρης βόσκεται φόνῳ βροτῶν.

## ΧΟΡΟΣ.

Καὶ μὴν ἀκούω γ' ἵππικῶν φρυαγμάτων.

245

## ΕΤΕΟΚΛΗΣ.

Μὴ νῦν ἀκούοντος ἐμφανῶς ἄκουν' ἄγαν.

## ΧΟΡΟΣ.

Στάνει πόλισμα γῆθεν, ώς κυκλουμένων.

## ΕΤΕΟΚΛΗΣ.

Οὐκοῦν ἔμ' ἀρκεῖ τῶνδε βουλεύειν πέρι.

## ΧΟΡΟΣ.

Δεῖδοικ', ἀραγμὸς δ' ἐν πύλαις ὁφέλλεται.

## ΕΤΕΟΚΛΗΣ.

Οὐ σῦγα; μηδὲν τῶνδ' ἔρεις κατὰ πτόλιν. 250

## ΧΟΡΟΣ:

Ὥ ξυντέλεια, μὴ προδῷς πυργώματα.

## ΕΤΕΟΚΛΗΣ.

Οὐκ ἐσ φθόρον σιγῶσ' ἀνασχήσει τάδε;

## ΧΟΡΟΣ.

Θεοὶ πολύται, μή με δουλείας τυχεῖν.

## ΕΤΕΟΚΛΗΣ.

Αὐτὴ σὺ δουλοῖς κάμε καὶ σὲ καὶ πόλιν.

## ΧΟΡΟΣ.

Ὥ Παγκρατὲς Ζεῦ, τρέφον εἰς ἔχθροὺς βέλος. 255

## ΕΤΕΟΚΛΗΣ.

Ὥ Ζεῦ, γυναικῶν οἴον ὕπασας γένος.

## ΧΟΡΟΣ.

Μοχθηρὸν, ὕσπερ ἄνδρας ὡν ἀλφ πόλις.

## ΕΤΕΟΚΛΗΣ.

Παλινστομεῖς αὖ θιγγάνουσ' ἀγαλμάτων;

## ΧΟΡΟΣ.

Ἄψυχίᾳ γὰρ γλῶσσαν ἀρπάζει φόβος.

## ΕΤΕΟΚΛΗΣ.

Αἰτουμένῳ μοι κοῦφον εὶ δοίης τέλος. 260

## ΧΟΡΟΣ.

Λέγοις ἀν ώς τάχιστα, καὶ τάχ' εἴσομαι.

## ΕΤΕΟΚΛΗΣ.

Σίγησον, ὡς τάλαινα, μὴ φίλους φόβει.

## ΧΟΡΟΣ.

Σιγῶ· σὺν ἄλλοις πείσομαι τὸ μόρσιμον.

## ΕΤΕΟΚΛΗΣ.

Τοῦτ' ἀντ' ἐκείνων τοῦπος αἴροῦμαι σέθεν.  
 Καὶ πρός γε τούτοις, ἐκτὸς οὐσ' ἀγαλμάτων,  
 Εὔχου τὰ κρείσσων ξυμμάχους εἶναι θεούς.  
 Κάμῶν ἀκούσασ' εὐγμάτων, ἔπειτα σὺ  
 'Ολολυγμὸν ἵρὸν εὐμενῆ παιάνισον,  
 'Ελληνικὸν νόμισμα θυστάδος βοῆς,  
 Θάρσος φίλοις, λύνοντα πολέμιον φόβον. 265  
 'Εγὼ δὲ χώρας τοῖς πολισσούχοις θεοῖς,  
 Πεδιονόμοις τε κάγορᾶς ἐπισκόποις,  
 Δίρκης τε πηγαῖς, οὐδ' ἀπ' Ἰσμηνοῦ λέγω,  
 Εὐ ξυντυχόντων καὶ πόλεως σεσωσμένης,  
 Μῆλοισιν αἰμάσσοντας ἔστιας θεῶν, 275  
 Ταυροκτονοῦντας θεοῖσιν, ὃδ' ἐπεύχομαι  
 Θήσειν τροπαῖα, πολεμίων δ' ἐσθήματα,  
 Λάφυρα δάμων δουρίπληχθ' ἀγνοῖς δόμοις.  
 Τοιαῦτ' ἐπεύχου μὴ φιλοστόνως θεοῖς,  
 Μῆδ' ἐν ματαίοις κάγριοις ποιφύγμασιν. 280  
 Οὐ γάρ τι μᾶλλον μὴ φύγης τὸ μόρσιμον.  
 'Εγὼ δ' ἐπ' ἄνδρας ἐξ ἐμοὶ σὺν ἐβδόμῳ  
 'Αντηρέτας ἐχθροῖσι τὸν μέγαν τρόπον  
 Εἰς ἐπτατειχεῖς ἔξόδους τάξω μολὼν,  
 Πρὶν ἀγγέλους σπερχούσις τε καὶ ταχυρρόθους 285  
 Λόγους ἵκεσθαι καὶ φλέγειν χρείας ὥπο.

## ΧΟΡΟΣ.

Μέλει, φόβῳ δ' οὐχ ὑπνώσσει κέαρ·

Γείτονες δὲ καρδίας

Μέριμναι ζωπυροῦσι τάρβος,  
Τὸν ἀμφιτειχῆ λεών, 290  
Δράκοντας ὡς τις τέκιων  
Τπερδέδοικεν λεχαίων δυσευνάτορας  
Πάντροφος πελειώς.  
Τοὶ μὲν γὰρ ποτὶ πύργους  
Πανδημεὶ πανομιλεὶ 295  
Στείχουσιν· τί γένωμαι;  
Τοὶ δ' ἐπ' ἀμφιβόλοισιν  
Ιάπτουσι πολίταις  
Χερμάδ' ὀκριόεσσαν.  
Παντὶ τρόπῳ, Διογενεῖς 300  
Θεοὶ, πόλιν καὶ στρατὸν  
Καδμογενῆ ρύεσθε.  
Ποῖον δ' ἀμείψεσθε γυίας πέδον  
Τᾶσδ' ἄρειον, ἔχθροῖς  
Αφέντες τὰν βαθύχθον' αἰλαν, 305  
Τδωρ τε Διρκαῖον εὐ-  
τραφέστατον πωμάτων  
Οσων ἵησιν Ποσειδὰν ὁ γαιάρχος  
Τηθύος τε παῖδες.  
Πρὸς τάδ', ὡς πολιοῦχοι  
Θεοὶ, τοῖσι μὲν ἔξω  
Πύργων ἀνδρολέτευμαν  
Καὶ τὰν ρίψοπλον ἄταν 310  
Εμβαλόντες ἄροισθε  
Κῦδος, τοῖς δὲ πολίταις  
Καὶ πόλεως ρυτῆρες  
Εὔεδροί τε στάθητ'

‘Οξυγόοις λιταῖσιν. 320

Οἰκτρὸν γὰρ πόλιν ὁδ' ὠγυγίαν  
 Ἀιδη̄ προιάφαι, δορὸς ἄγραν, 325  
 Δουλίαν ψαφαρὰ σποδῷ  
 ‘Τπ' ἀνδρὸς Ἀχαιοῦ θεόθεν  
 Περθομέναν ἀτίμως,  
 Τὰς δὲ κεχειρωμένας ἄγεσθαι,  
 ‘Ε ἐ, νέας τε καὶ παλαιὰς  
 ‘Ιππηδὸν πλοκάμων,  
 Περιρρηγνυμένων φαρέων.  
 Βοῷ δ' ἐκκενουμένα πόλις,  
 Λαῖδος ὀλλυμένας μιξοθρόον. 330  
 Ιαρείας τοι τύχας προταρβῶ.  
 Κλαυτὸν δ' ἀρτιτρόποις ὡμοδρόπων  
 Νομίμων προπάροιθεν διαμεῖψαι  
 Δωμάτων στυγερὰν ὁδόν. 335  
 Τί; τὸν φθίμενον γὰρ προλέγω  
 Βέλτερα τῶνδε πράσσειν.  
 Πολλὰ γὰρ εὗτε πτόλις δαμασθῆ,  
 ‘Ε ἐ, δυστυχῆ τε πράσσει.  
 ‘Αλλος δ' ἄλλον ἄγει,  
 Φονεύει, τὰ δὲ καὶ πυρφορεῖ. 340  
 Καπνῷ χραίνεται πόλισμ' ἄπαν.  
 Μαινόμενος δ' ἐπιπνεῖ λαοδάμας  
 Μιαίνων εὐσέβειαν Ἀρης.  
 Κορκορυγαὶ δ' ἀν' ἄστυ,  
 Ποτὶ πτόλιν δ' ὄρκύνα πυργῶτις.  
 Πρὸς ἀνδρὸς δ' ἀνὴρ δορὶ καίνεται.  
 Βλαχαὶ δ' αἰματόεσσαι  
 Τῶν ἐπιμαστιδίων

’Αρτιβρεφεῖς βρέμονται. 350

’Αρπαγαὶ δὲ διαδρομᾶν ὄμαιμονες.

Ξυμβολεῖ φέρων φέροντι,

Καὶ κενὸς κενὸν καλεῖ,

Ξύννομον θέλων ἔχειν,

Οὕτε μείον οὗτ' ἵσον λελιμμένοι. 355

Τίν' ἐκ τῶνδ' εἰκάσαι λόγος πάρα;

Παντοδαπὸς δὲ καρπὸς

Χαμάδις πεσὼν ἀλγύνει κυρήσας.

Πικρὸν δ' ὅμμα τῶν θαλαμηπόλων.

Πολλὰ δ' ἀκριτόφυρτος 360

Γᾶς δόσις οὐτιδανοῖς

Ἐν ροθίοις φορεῖται.

Δμωίδες δὲ καινοπήμονες νέαι

Τλήμον' εὐνὰν αἰχμάλωτον

’Ανδρὸς εὐτυχοῦντος, ὡς 365

Δυσμενοῦς ὑπερτέρου.

’Ελπίς ἔστι νύκτερον τέλος μολεῦν,

Παγκλαύτων ἀλγέων ἐπίρροθον.

## Η ΜΙΧΟΡΙΟΝ.

”Ο τοι κατόπτης, ὡς ἐμοὶ δοκεῖ, στρατοῦ

Πευθώ τιν' ἡμῖν, ὡς φίλαι, νέαν φέρει,

Σπουδὴ διώκων πομπίμονις χνόας ποδῶν. 370

## Η ΜΙΧΟΡΙΟΝ.

Καὶ μὴν ἄναξ ὅδ' αὐτὸς Οἰδίπου τόκος

Εἰς ἀρτίκολλον ἀγγέλον λόγον μαθεῖν.

Σπουδὴ δὲ καὶ τοῦδ' οὐκ ἀπαρτίζει πόδα.

## ΑΓΓΕΛΟΣ.

Λέγοιμ' ἀν εἰδὼς εὑ τὰ τῶν ἐναντίων, 875

”Ως τ' ἐν πύλαις ἔκαστος εἴληχεν πάλον.

Τυδεὺς μὲν ἦδη πρὸς πύλαισι Προιτίσι  
Βρέμει, πόρου δ' Ἰσμηνὸν οὐκ ἔἁ περᾶν  
·Ο μάντις· οὐ γὰρ σφάγια γίγνεται καλά.  
Τυδεὺς δὲ μαργῶν καὶ μάχης λελιμμένος 380  
Μεσημβριναῖς κλαγγαῖσιν ὡς δράκων βοᾷ.  
Θείνει δ' ὀνείδει μάντιν Οἰκλείδην σοφὸν,  
Σαίνειν μόρον τε καὶ μάχην ἀψυχίᾳ.  
Τοιαῦτ' ἀυτῶν τρεῖς κατασκίους λόφους  
Σείει, κράνους χαίτωμ', ὑπ' ἀσπίδος δὲ τῷ 385  
Χαλκήλατοι κλάζουσι κώδωνες φόβον.  
·Εχει δ' ὑπέρφρον σῆμ' ἐπ' ἀσπίδος τόδε,  
Φλέγονθ' ὑπ' ἄστροις οὐρανὸν τετυγμένον.  
Δαμπρὰ δὲ πανσέληνος ἐν μέσῳ σάκει,  
Πρέσβιστον ἄστρων, νυκτὸς ὄφθαλμὸς, πρέπει. 390  
Τοιαῦτ' ἀλύων ταῖς ὑπερκόμποις σάγαις  
Βοᾷ παρ' ὄχθαις ποταμίαις, μάχης ἔρῶν,  
·Ιππος χαλιῶν ὡς κατασθμαίνων μένει,  
·Οστις βοὴν σάλπιγγος ὄρμαίνει μένων.  
Τίν' ἀντιτάξεις τῷδε; τίς Προίτου πυλῶν 395  
Κλήθρων λυθέντων προστατεῦν φερέγγυος;

## ΕΤΕΟΚΛΗΣ.

Κόσμον μὲν ἀνδρὸς οὔτιν' ἀν τρέσαιμ' ἐγὼ,  
·Οὐδ' ἐλκοποιὰ γίγνεται τὰ σήματα.  
Λόφοι δὲ κώδων τ' οὐ δάκνουσ' ἄνευ δορός.  
Καὶ νύκτα ταύτην ἦν λέγεις ἐπ' ἀσπίδος 400  
·Ἄστροις μαρμαίρουσαν οὐρανοῦ κυρεῦν,  
Τάχ' ἀν γένοιτο μάντις ἡ ἴνοία τινί.  
Εἰ γὰρ θανόντι νὺξ ἐπ' ὄφθαλμοῖς πέσοι,  
Τῷ τοι φέροντι σῆμ' ὑπέρκομπον τόδε

Γένοιτ' ἀν ὄρθως ἐνδίκως τ' ἐπώνυμον,  
Καύτὸς καθ' αὐτοῦ τὴν ὕβριν μαντεύσεται. 405  
 Ἐγὼ δὲ Τυδεῖ κεδνὸν Ἀστακοῦ τόκον  
Τόνδ' ἀντιτάξω προστάτην πυλωμάτων,  
Μάλ' εὐγενῆ τε καὶ τὸν Αἰσχύνης θρόνον  
Τιμῶντα καὶ στυγοῦνθ' ὑπέρφρονας λόγους. 410  
 Αἰσχρῶν γὰρ ἀργὸς, μὴ κακὸς δ' εἶναι φιλεῖ.  
 Σπαρτῶν δ' ἀπ' ἀνδρῶν, ὃν Ἀρης ἐφείσατο,  
 Ρίζωμ' ἀνεῖται, κάρτα δ' ἔστ' ἐγχώριος,  
 Μελάνιππος. ἔργον δ' ἐν κύβοις Ἀρης κρινεῖ.  
 Δίκη δ' ὁμαίμων κάρτα νιν προστέλλεται  
 Εἴργειν τεκούσῃ μητρὶ πολέμιον δόρυ. 415

## ΧΟΡΟΣ.

Τὸν ἀμόνιν νυν ἀντίπαλον εὐτυχεῖν  
 Θεοὶ δοῖεν, ὡς δικαίας πόλεως  
 Πρόμαχος ὅρνυται· τρέμω δ' αἰματη-  
 φόρους μόρους ὑπὲρ φίλων 420  
 Ολομένων ἰδέσθαι.

## ΑΓΓΕΛΟΣ.

Τούτῳ μὲν οὔτως εὐτυχεῖν δοῖεν θεοί·  
 Καπανεὺς δ' ἐπ' Ἡλέκτραισιν εἴληχεν πύλαις,  
 Γίγας δόδ' ἄλλος τοῦ πάρος λελεγμένου  
 Μείζων, ὁ κόμπος δ' οὐ κατ' ἄνθρωπον φρονεῖ, 425  
 Πύργοις δ' ἀπειλεῖ δείν', ἀ μὴ κραίνοι τύχη.  
 Θεοὺς τε γὰρ θέλοντος ἐκπέρσειν πόλιν  
 Καὶ μὴ θέλοντός φησιν, οὐδὲ τὴν Διὸς  
 Ἐριν πέδφ σκῆψαν ἐκποδῶν σχεθεῖν.  
 Τὰς δ' ἀστραπάς τε καὶ κεραυνίους βολὰς  
 Μεσημβρινοῖσι θάλπεσιν προσήκασεν. 430

“Εχει δὲ σῆμα γυμνὸν ἄνδρα πυρφόρον,  
Φλέγει δὲ λαμπὰς διὰ χερῶν ὥπλισμένη.  
Χρυσοῖς δὲ φωνῇ γράμμασιν “πρήσω πόλιν.”  
Τοιῷδε φωτὶ πέμπετίς ξυστήσεται,  
Τίς ἄνδρα κομπάζοντα μὴ τρέσας μενεῖ;

435

## ΕΤΕΟΚΛΗΣ.

Καὶ τῷδε κέρδει κέρδος ἄλλο τίκτεται.  
Τῶν τοι ματαίων ἄνδρασιν φρονήμάτων  
‘Η γλώσσ’ ἀληθὴς γίγνεται κατήγορος.  
Καπανεὺς δ’ ἀπειλεῖ δρᾶν παρεσκευασμένος,

440

Θεοὺς ἀτίξων· κάποιγυμνάζων στόμα  
Χαρᾶ ματαίᾳ θυητὸς ὡν ἐς οὐρανὸν  
Πέμπει γεγωνὰ Ζηνὶ κυμαίνοντ’ ἔπη.  
Πέποιθα δ’ αὐτῷ ξὺν δίκῃ τὸν πυρφόρον

445

‘Ηξειν κεραυνὸν, οὐδὲν ἐξηκασμένον  
Μεσημβρινοῖς θάλπεσιν τοῖς ἡλίου.  
‘Ανηρ δ’ ἐπ’ αὐτῷ, κεὶ στόμαργός ἐστ’ ἄγαν,  
Δίθων τέτακται λῆμα, Πολυφόντου βία,  
Φερέγγυον φρούρημα, προστατηρίας  
‘Αρτέμιδος εὐνοίαισι σύν τ’ ἄλλοις θεοῖς.

450

Λέγ’ ἄλλον ἄλλαις ἐν πύλαις εἰληχότα.

## ΧΟΡΟΣ.

“Ολοιθ’ ὃς πόλεις μεγάλ’ ἐπεύχεται,  
Κεραυνοῦ δέ μιν βέλος ἐπισχέθοι,  
Πρὸν ἐμὸν ἐσθορεῖν δόμον, πωλικῶν θ’  
‘Εδωλίων ὑπερκόπῳ  
Δορί ποτ’ ἐκλαπάξαι.

455

## ΑΓΓΕΛΟΣ.

Καὶ μὴν τὸν ἀντεῦθεν λαχόντα πρὸς πύλαις

Λέξω· τρίτῳ γὰρ Ἐτεόκλῳ τρίτος πάλος  
Ἐξ ὑπτίου πήδησεν εὐχάλκου κράνους,

Πύλαισι Νηίταισι προσβαλεῖν λόχον.

Ἴππους δ' ἐν ἀμπυκτῆρσιν ἐμβριμωμένας  
Δινεῖ, θελούσας πρὸς πύλαις πεπτωκέναι.

Φιμοὶ δὲ συρίζουσι βάρβαρον τρόπον,  
Μυκτηροκόμποις πνεύμασιν πληρούμενοι.

Ἐσχημάτισται δ' ἀσπὶς οὐ σμικρὸν τρόπον.

Αινὴρ δ' ὀπλίτης κλίμακος προσαμβάσεις

Στείχει, πρὸς ἔχθρῶν πύργον, ἐκπέρσαι θέλων.

Βοᾶ δὲ χοῦτος γραμμάτων ἐν ξυλλαβαῖς

·Ως οὐδ' ἀν "Αρης σφ' ἐκβάλοι πυργωμάτων.

Καὶ τῷδε φωτὶ πέμπε τὸν φερέγγυον

Πόλεως ἀπείργειν τῆσδε δούλειον ζυγόν.

460

465

470

## ΕΤΕΟΚΛΗΣ.

Πέμποιμ' ἀν ἥδη τόνδε, σὺν τύχῃ δέ τῷ·

Καὶ δὴ πέπεμπται κόμπον ἐν χεροῦν ἔχων,

Μεγαρεὺς Κρέοντος σπέρμα τοῦ σπαρτῶν γένους.

·Ος οὐτὶ μάργων ἵππικῶν φρυαγμάτων

475

Βρόμον φοβήθεις ἐκ πυλῶν χωρήσεται,

·Αλλ' ἡ θανὼν τροφεῖα πληρώσει χθονὶ,

·Η καὶ δύ ἄνδρε καὶ πόλισμ' ἐπ' ἀσπίδος

·Ελὼν λαφύροις δῶμα κοσμήσει πατρός.

Κόμπαξ' ἐπ' ἄλλῳ μηδέ μοι φθόνει λέγων.

480

## ΧΟΡΟΣ.

·Επεύχομαι τὰ μὲν εὐτυχεῖν, ἵω

Πρόμαχ' ἐμῶν δόμων, τοῖσι δὲ δυστυχεῖν.

·Ως δ' ὑπέραυχα βάζουσιν ἐπὶ πτόλει

Μαινομένα φρενὶ, τώς νιν

Ζεὺς νεμέτωρ ἐπίδοι κοταίνων.

485

## ΑΓΓΕΛΟΣ.

Τέταρτος ἄλλος, γείτονας πύλας ἔχων

"Ογκας Ἀθάνας, ξὺν βοῇ παρίσταται,

"Ιππομέδοντος σχῆμα καὶ μέγας τύπος·

"Αλω δὲ πολλὴν, ἀσπίδος κύκλου λέγω,

"Εφριξα δινήσαντος· οὐκ ἄλλως ἐρῶ.

490

"Ο σηματουργὸς δ' οὐ τις εὐτελὴς ἄρ' ἦν

"Οστις τόδ' ἔργου ὥπασεν πρὸς ἀσπίδι,

Τυφῶν' οὔντα πυρπνόν διὰ στόμα

Διγνὺν μέλαιναν, αἰόλην πυρὸς κάσιν·

"Οφεων δὲ πλεκτάγαισι περιδρομον κύτος

495

Προσηδάφισται κοιλογάστορος κύκλου.

Αὐτὸς δ' ἐπηλάλαξεν, ἐνθεος δ' "Ἄρει

Βακχᾶ πρὸς ἀλκὴν Θυιὰς ὡς φόβον βλέπων.

Τοιοῦδε φωτὸς πείραν εὖ φυλακτέον.

Φόβος γὰρ ἥδη πρὸς πύλαις κομπάζεται.

500

## ΕΤΕΟΚΛΗΣ.

Πρῶτον μὲν "Ογκα Παλλὰς, ἥτ' ἀγχίπτολις,

Πύλαισι γείτων ἀνδρὸς ἔχθαιροισ' ὕβριν

Εἰρξει νεοσσῶν ὡς δράκοντα δύσχιμον·

"Τπέρβιος δὲ κεδνὸς Οἰνοπος τόκος

"Ανὴρ κατ' ἄνδρα τοῦτον ἥρεθη, θέλων

505

"Εξιστορῆσαι μοῖραν, ἐν χρείᾳ τύχης,

Οὐτ' εἶδος οὔτε θυμὸν οὔθ' ὅπλων σχέσιν

Μωμητὸς, "Ερμῆς δ' εὐλόγως ξυνήγαγεν.

"Εχθρὸς γὰρ ἀνὴρ ἀνδρὶ τῷ ξυστήσεται.

Ξινούσετον δὲ πολεμίους ἐπ' ἀσπίδων

510

Θεούς· ὁ μὲν γὰρ πυρπνόν Τυφῶν' ἔχει,

‘Τπερβίψ δὲ Ζεὺς πατὴρ ἐπ’ ἀσπίδος  
 Σταδαῖος ἡσται, διὰ χερὸς βέλος φλέγων·  
 Κούπω τις εἶδε Ζῆνα που νικώμενον.  
 Τοιάδε μέντοι προσφίλεια δαιμόνων. 515  
 Πρὸς τῶν κρατούντων δ’ ἐσμὲν, οἱ δ’ ἡσσωμένων·  
 Εἰ Ζεύς γε Τυφῶ καρτερώτερος μάχῃ·  
 Εἴκος δὲ πράξειν ἄνδρας ὡδ’ ἀντιστάτας·  
 ‘Τπερβίψ τε πρὸς λόγου τοῦ σήματος  
 Σωτὴρ γένοιτ’ ἀν Ζεὺς ἐπ’ ἀσπίδος τυχών. 520

## ΧΟΡΟΣ.

Πέποιθα τὸν Διὸς ἀντίτυπον ἔχοντ’  
 “Αφιλον ἐν σάκει τοῦ χθονίου δέμας  
 Δαιμονος ἔχθρὸν εἴκασμα βροτοῖς τε καὶ  
 Δαροβίοισι θεοῖσι,  
 Πρόσθε πυλᾶν κεφαλὰν ἴάψειν. 525

## ΑΓΓΕΛΟΣ.

Οὔτως γένοιτο. Τὸν δὲ πέμπτον αὖ λέγω,  
 Πέμπταισι προσταχθέντα Βορραίας πύλαις,  
 Τύμβον κατ’ αὐτὸν διογενοῦς Ἀμφίονος·  
 “Ομνυσι δ’ αὐχμὴν ἦν ἔχει μᾶλλον θεοῦ  
 Σέβειν πεποιθὼς, ὅμμάτων θ’ ὑπέρτερου, 530  
 “Η μὴν λαπάξειν ἄστυ Καδμείων βίᾳ  
 Διός· τόδ’ αὐδᾶ μητρὸς ἐξ ὄρεσκόου  
 Βλάστημα καλλίπρφρον, ἀνδρόποις ἀνήρ.  
 Στείχει δ’ Ἰουλος ἄρτε διὰ παρηίδων,  
 “Ωρας φυούσης, ταρφὺς ἀντέλλουσα θρίξ. 535  
 “Ο δ’ ὡμὸν, οὔτι παρθένων ἐπώνυμον,  
 Φρόνημα, γοργὸν δ’ ὅμμ’ ἔχων, προσίσταται.  
 Οὐ μὴν ἀκόμπαστός γ’ ἐφίσταται πύλαις·

Τὸ γὰρ πόλεως ὄνειδος ἐν χαλκηλάτῳ  
 Σάκει, κυκλωτῷ σώματος προβλήματι, 540  
 Σφίγγ' ὡμόστον προσμεμηχανημένην  
 Γόμφοις ἐνώμα, λαμπρὸν ἔκκρουςτον δέμας,  
 Φέρει δ' ὑφ' αὐτῇ φῶτα Καδμείων ἔνα,  
 'Ος πλεῖστ' ἐπ' ἀνδρὶ τῷδ' ἵαπτεσθαι βέλη.  
 'Ελθὼν δ' ἔοικεν οὐ καπηλεύσειν μάχην, 545  
 Μακρᾶς κελεύθου δ' οὐ καταισχυνεῖν πόρον,  
 Παρθενοπαῖος Ἀρκὰς, δὲ τοιόσδ' ἀνὴρ,  
 Μέτοικος, Ἀργεὶ δ' ἐκτίνων καλὰς τροφὰς,  
 Πύργοις ἀπειλεῖ τοῖσδ' ἀ μὴ κραίνοι θεός.

## ΕΤΕΟΚΛΗΣ.

Εἰ γὰρ τύχοιεν ὁν φρονοῦσι πρὸς θεῶν,  
 Αὐτοῖς ἐκείνοις ἀνοσίοις κομπάσμασιν, 550  
 'Η τὰν πανώλεις παγκάκως τ' ὄλοίατο.  
 'Εστιν δὲ καὶ τῷδ', δν λέγεις τὸν Ἀρκάδα,  
 'Ανὴρ ἄκομπος, χείρ δ' ὄρφα τὸ δράσιμον,  
 'Ακτωρ ἀδελφὸς τοῦ πάρος λελεγμένου.  
 'Ος οὐκ ἔάσει γλῶσσαν ἐργμάτων ἄτερ  
 'Εσω πυλῶν ῥέουσαν ἀλδαίνειν κακὰ,  
 Οὐδ' εἰσαμεῖψαι θηρὸς ἔχθιστον δάκονς  
 Εἴκὼ φέροντα πολεμίας ἐπ' ἀσπίδος.  
 'Η ἔξωθεν εἴσω τῷ φέροντι μέμψεται, 560  
 Πυκνοῦ κροτησμοῦ τυγχάνουσ' ὑπὸ πτόλων.  
 Θεῶν θελόντων δ' ἀν ἀληθεύσαιμ' ἐγώ.

## ΧΟΡΟΣ.

'Ικνεῖται λόγος διὰ στηθέων,  
 Τριχὸς δ' ὄρθίας πλόκαμος ἵσταται,  
 Μεγάλα μεγαληγόρων κλυούσα

Ανοσίων ἀνδρῶν, Εἴθε γὰρ θεοὶ<sup>1</sup>  
Τούσδ' ὀλέσειαν ἐν γῇ.

## ΑΓΓΕΛΟΣ.

Ἐκτον λέγοιμ<sup>2</sup> ἀν ἄνδρα σωφρονέστατον  
Ἄλκην τ' ἄριστον μάντιν, Ἀμφιάρεω βίαν.  
Ομολωίσιν δὲ πρὸς πύλαις τεταγμένος 570  
Κακοῖσι βάζει πολλὰ Τυδέως βίαν,  
Τὸν ἀνδροφόντην, τὸν πόλεως ταράκτορα,  
Μέγιστον Ἀργει τῶν κακῶν διδάσκαλον,  
Ἐρινύος κλητῆρα, πρόσπολον φόνου,  
Κακῶν τ' Ἀδράστῳ τῶνδε βουλευτήριον. 575  
Καὶ τὸν σὸν αὐθις πρόσμορον ἀδελφεὸν  
Ἐξυπτιάζων ὄνομα, Πολυνείκους βίαν,  
Δίς τ' ἐν τελευτῇ τοῦνομ<sup>3</sup> ἐνδατούμενος  
Καλεῖ. Λέγει δὲ τοῦτ<sup>4</sup> ἔπος διὰ στόμα.  
Ἡ τοῖον ἔργον καὶ θεοῖσι προσφιλὲς, 580  
Καλόν τ' ἀκοῦσαι καὶ λέγειν μεθυστέροις,  
Πόλιν πατρών τοὺς έγγενεῖς  
Πορθεῖν, στράτευμ<sup>5</sup> ἐπακτὸν ἐμβεβληκότα.  
Μητρός τε πηγὴν τίς κατασβέσει δίκη;  
Πατρίς τε γάια σῆς ὑπὸ σπουδῆς δορὶ 585  
Ἀλοῦσα πῶς σοι ξύμμαχος γενήσεται;  
Ἐγωγε μὲν δὴ τήνδε πιανῷ χθόνα,  
Μάντις κεκευθὼς πολεμίας ὑπὸ χθονός.  
Μαχώμεθ', οὐκ ἄτιμον ἐλπίζω μόρον.  
Τοιαῦθ' ὁ μάντις ἀσπίδ' εὔκυκλον νέμων 590  
Πάγχαλκον ηῦδα· σῆμα δ' οὐκ ἐπήν κύκλῳ.  
Οὐ γὰρ δοκεῖν ἄριστος, ἀλλ' εἶναι θέλει,  
Βαθεῖαν ἄλοκα διὰ φρενὸς καρπούμενος,

Ἄφ' ἦς τὰ κεδνὰ βλαστάνει βουλεύματα.

Τούτῳ σοφούς τε κάγαθοὺς ἀντηρέτας 595

Πέμπειν ἐπαινῶ. Δεινὸς δις θεοὺς σέβει

## ΕΤΕΟΚΛΗΣ.

Φεῦ τοῦ ξυναλλάσσοντος ὅρνιθος βροτοῖς

Δίκαιον ἄνδρα τοῖσι δυσσεβεστέροις.

Ἐν παντὶ πράγῃ δ' ἔσθ' ὄμιλίας κακῆς

Κάκιον οὐδὲν, καρπὸς οὐδὲ κομιστέος. 600

[Ἄτῆς ἄροῦρα θάνατον ἐκκαρπίζεται.]

Ἡ γὰρ ξυνεισβὰς πλοῖον εὐσεβὴς ἀνὴρ

Ναύτασι θερμοῖς καὶ πανουργίᾳ τινὶ

Ολφλεν ἀνδρῶν σὺν θεοπτύστῳ γένει.

Ἡ ξυμπολίταις ἀνδράσιν δίκαιος ὡν 605

Ἐχθροξένοις τε καὶ θεῶν ἀμνήμοσι

Ταύτου κυρήσας ἐκδίκως ἀγρεύματος,

Πληγεὶς θεοῦ μάστιγι παγκοίνῳ δάμη.

Οὗτος δ' ὁ μάντις, υἱὸν Οἰκλέους λέγω,

Σώφρων δίκαιος ἀγαθὸς εὐσεβὴς ἀνὴρ,

Μέγας προφήτης, ἀνοσίοισι συμμιγεὶς

Θραυστόμοισιν ἀνδράσιν φρενῶν βίᾳ

Τείνουσι πομπὴν, τὴν μακρὰν πόλιν μολεῖν,

Διὸς θέλοντος ξυγκαθελκυσθήσεται.

Δοκῶ μὲν οὖν σφε μηδὲ προσβαλεῖν πύλαις,

Οὐχ ὡς ἄθυμον οὐδὲ λήματος κάκη,

Ἄλλ' οἶδεν ὡς σφε χρὴ τελευτῆσαι μάχῃ,

Εἰ καρπὸς ἔσται θεσφάτοισι Λοξίου.

Φιλεῖ δὲ σιγᾶν ἡ λέγειν τὰ καίρια.

Ομως δ' ἐπ' αὐτῷ φῶτα Λασθένους βίαν

Ἐχθρόξενον πυλωρὸν ἀντιτάξομεν,

Γέροντα τὸν νοῦν, σάρκα δ' ἡβῶσαν φέρει,  
Ποδῶκες ὅμμα, χεῖρα δ' οὐ βραδύνεται  
Παρ' ἀσπίδος γυμνωθὲν ἀρπάσαι δόρυ.  
Θεοῦ δὲ δῶρόν ἔστιν εὐτυχεῖν βροτούς.

625

## ΧΟΡΟΣ.

Κλύοντες θεοὶ δικαίους λιτὰς  
'Ημετέρας τελεῖθ' ώς πόλις εὐτυχῆ,  
Δορίπονα κάκ' ἐκτρέποντες ἐς γᾶς  
'Επιμόλους πύργων δ' ἔκτοθεν βαλὰν  
Ζεύς σφε κάνοι κεραυνῷ.

630

## ΑΓΓΕΛΟΣ.

Τὸν ἔβδομον δὴ τόνδ' ἐφ' ἔβδόμαις πύλαις  
Λέξω, τὸν αὐτοῦ σου κασίγνητον, πόλει  
Οἴας ἀράται καὶ κατεύχεται τύχας.  
Πύργοις ἐπεμβὰς κάπικηρυχθεὶς χθονὶ,  
Ἀλώσιμον παιᾶν ἐπεξιακχάσας,

635

Σοὶ ξυμφέρεσθαι καὶ κτανὼν θανεῖν πέλας,  
"Η ζῶντ' ἀτιμαστῆρα τώς σ' ἀνδρηλάτην  
Φυγῇ τὸν αὐτὸν τόνδε τίσασθαι τρόπον.  
Τοιαῦτ' ἀυτεῖ καὶ θεοὺς γενεθλίους  
Καλεῖ πατρώας γῆς ἐποπτῆρας λιτῶν

640

Τῶν ὧν γενέσθαι πάγχυ Πολυνείκους βία.

"Ἐχει δὲ καινοπηγὲς εὐθετον σάκος  
Διπλοῦν τε σῆμα προσμεμηχανημένον.  
Χρυσήλατον γὰρ ἄνδρα τευχηστὴν ἰδεῖν  
"Αγει γυνή τις σωφρόνως ἡγουμένη.  
Δίκη δ' ἄρ' εἶναι φησιν, ώς τὰ γράμματα  
Λέγει "κατάξω δ' ἄνδρα τόνδε καὶ πόλιν  
"Εξει πατρώαν δωμάτων τ' ἐπιστροφάς."

645

Τοιαῦτ' ἐκείνων ἐστὶ τὰξευρήματα.

Σὺ δ' αὐτὸς ἥδη γνῶθι τίνα πέμπειν δοκεῖς.

650

‘Ως οὕποτ' ἀνδρὶ τῷδε κηρυκευμάτων

Μέμψει, σὺ δ' αὐτὸς γνῶθι ναυκληρεῖν πόλιν.

## ΕΤΕΟΚΛΗΣ.

‘Ω θεομανές τε καὶ θεῶν μέγα στύγος,

‘Ω πανδάκρυτον ἀμὸν Οἰδίπου γένος.

‘Ωμοι, πατρὸς δὴ νῦν ἀραὶ τελεσφόροι.

655

‘Αλλ' οὗτε κλαίειν οὗτ' ὀδύρεσθαι πρέπει,

Μὴ καὶ τεκυωθῆ δυσφορώτερος γόος.

‘Επωνύμῳ δὲ κάρτα, Πολυνείκη λέγω,

Τάχ' εἰσόμεσθα τάπισημ' ὅπῃ τελεῖ.

Εἰ νιν κατάξει χρυσότευκτα γρύμματα

660

‘Επ' ἀσπίδος φλύοντα σὺν φοίτῳ φρενῶν.

Εἰ δ' ἡ Διὸς παῖς παρθένος Δίκη παρῆν

‘Εργοις ἐκείνου καὶ φρεσὶν, τάχ' ἀν τοδ' ἦν.

‘Αλλ' οὗτε νιν φυγόντα μητρόθεν σκότου,

Οὗτ' ἐν τροφαῖσιν, οὗτ' ἐφηβήσαντά πω,

665

Οὗτ' ἐν γενεῖσιν συλλογῇ τριχώματος,

Δίκη προσεῖδε καὶ κατηξιώσατο

Οὗτ' ἐν πατρφας μὴν χθονὸς κακουχίᾳ

Οἰμαί νιν αὐτῷ νῦν παραστατεῖν πέλας.

‘Η δῆτ' ἀν ἔη πανδίκως ψευδώνυμος

670

Δίκη, ξυνοῦσα φωτὶ παντόλμῳ φρένας.

Τούτοις πεποιθὼς εἴμι καὶ ξυστήσομαι

Αὐτός. τίς ἄλλος μᾶλλον ἐνδικώτερος;

‘Αρχοντί τ' ἄρχων καὶ κασιγνήτῳ κύσις,

‘Εχθρὸς σὺν ἐχθρῷ στήσομαι. Φέρ' ώς τάχος

675

Κυημῆδας, αὐχμὴν καὶ πετρῶν προβλήματα.

## ΧΟΡΟΣ.

Μὴ φίλτατ' ἄνδρῶν, Οἰδίπου τέκος, γένη  
 Ὁργὴν ὁμοῖος τῷ κάκιστ' αὐδωμένῳ.  
 Ἀλλ' ἄνδρας Ἀργείουσι Καδμείους ἄλις  
 Ἐς χεῖρας ἐλθεῖν· αἴμα γὰρ καθύρσιον. 680  
 Ἀνδροῖν δ' ὄμαιμοιν θάνατος ὥδ' αὐτοκτόνος,  
 Οὐκ ἔστι γῆρας τοῦδε τοῦ μιάσματος.

## ΕΤΕΟΚΛΗΣ.

Εἴπερ κακὸν φέρει τις, αἰσχύνης ἄτερ  
 Ἐστω· μόνον γὰρ κέρδος ἐν τεθνηκόσι.  
 Κακῶν δὲ κάσχρῶν οὐ τιν' εὐκλείαν ἔρεις. 685

## ΧΟΡΟΣ.

Τί μέμονας τέκνουν; μή τί σε θυμοπλη-  
 θῆς δορίμαργος ἄτα φερέτω· κακοῦ δ'  
 Ἐκβαλ' ἔρωτος ἀρχάν.

## ΕΤΕΟΚΛΗΣ.

Ἐπεὶ τὸ πρᾶγμα κάρτ' ἐπισπέρχει θεὸς,  
 Ἰτω κατ' οὐρον κῦμα Κωκυτοῦ λαχὸν 690  
 Φοίβῳ στυγηθὲν πᾶν τὸ Λαῖον γένος.

## ΧΟΡΟΣ.

Ομοδακής σ' ἄγαν ἵμερος ἔξοτρύ-  
 νει πικρόκαρπον ἄνδροκτασίαν τελεῖν  
 Αἴματος οὐ θεμιστοῦ.

## ΕΤΕΟΚΛΗΣ.

Φίλου γὰρ ἔχθρά μοι πατρὸς τέλει' ἀρὰ  
 Ήηροῖς ἀκλαύστοις ὅμμασιν προσιζάνει  
 Λέγουσα κέρδος πρότερον ὑστέρου μόρου. 695

## ΧΟΡΟΣ.

Αλλὰ σὺ μὴ ποτρύνου. Κακὸς οὐ κεκλή-

σει βίον εὐ κυρήσας μελαναιγὶς οὐκ

Εἴσι δόμους Ἐρινὺς, ὅταν ἐκ χερῶν

700

Θεοὶ θυσίαν δέχωνται.

## ΕΤΕΟΚΛΗΣ.

Θεοῖς μὲν ἡδη πῶς παρημελήμεθα,

Χύρις δ' ἀφ' ἡμῶν ὀλομένων θαυμάζεται.

Τί οὖν ἔτ' ἀν σαίνοιμεν ὀλέθριον μόρον;

## ΧΟΡΟΣ.

Νῦν ὅτε σοι παρέστακεν ἐπεὶ δαίμων

705

Δήματος ἐν τροπαίᾳ χρονίᾳ μεταλ-

λακτὸς, ἵσως ἀν ἔλθοι θαλερωτέρῳ

Πνεύματι. νῦν δ' ἔτι ζεῖ.

## ΕΤΕΟΚΛΗΣ.

Ἐξέζεσεν γὰρ Οἰδίπου κατεύγματα.

Ἄγαν δ' ἀληθεῖς ἐνυπνίων φαντασμάτων

710

Οψεις, πατρώων χρημάτων δατήριοι.

## ΧΟΡΟΣ.

Πείθου γυναιξὶ, καίπερ οὐ στέργων ὅμως.

## ΕΤΕΟΚΛΗΣ.

Δέγοιτ' ἀν ὅν ἄνη τις. οὐδὲ χρὴ μακράν.

## ΧΟΡΟΣ.

Μὴ λαθης ὄδοις σὺ τάσδ' ἐφ' ἐβδόμαις πύλαις.

## ΕΤΕΟΚΛΗΣ.

Τεθηγμένον τοί μ' οὐκ ἀπαμβλυνεῖς λόγῳ.

715

## ΧΟΡΟΣ.

Νίκην γε μέντοι καὶ κακὴν τιμᾶ θεός.

## ΕΤΕΟΚΛΗΣ.

Οὐκ ἄνδρ' ὄπλίτην τοῦτο χρὴ στέργειν ἔπος.

## ΧΟΡΟΣ.

Ἄλλ' αὐτόδελφον αἷμα δρέψασθαι θέλεις;

## ΕΤΕΟΚΛΗΣ.

Θεῶν διδόντων οὐκ ἀν ἐκφύγοι κακά.

## ΧΟΡΟΣ.

Πέφρικα τὰν ὡλεσίοικον θὲον, οὐ θεοῖς ὁμοίαν, 720

Παναληθῆ, κακόμαντιν πατρὸς εὐκταίαν Ἐρινὸν

Τελέσαι τὰς περιθύμους κατάρας βλαψιφρόνως Οὐδέ-  
πόδα. 725

Παιδολέτωρ δ' ἔρις ἄδ' ὀτρύνει.

Ἐένος δὲ κλήρους ἐπινωμᾶ Χάλυβος Σκυθῶν ἄποικος,

Κτεάνων χρηματοδαίτας πικρὸς, ὡμόφρων σίδαρος, 730

Χθόνα ναίειν διαπήλας, ὅπόσαν καὶ φθιμένοισιν κατέ-  
χειν,

Τῶν μεγάλων πεδίων ἀμοίρους.

Ἐπειδὰν αὐτοκτόνως

Αὐτοδάϊκτοι θάνωσι,

735

Καὶ χθονία κόνις πήρ

Μελαμπαγὲς αἷμα φοίνιον,

Τίς ἀν καθαρμοὺς πόροι,

Ίσις ἄν σφε λούσειεν; ὡ

Ιόνοι δόμων νέοι παλαι-

740

οῖσι συμμιγεῖς κακοῖς.

Παλαιγενῆ γὰρ λέγω

Παρβασίαν ὡκύποιον.

Αἰῶνα δ' ἐς τρίτον μένει.

Ἀπόλλωνος εὗτε Λάϊος

745

Βίᾳ, τρὶς εἰπόντος ἐν

Μεσομφάλοις Πυθικοῖς

Χρηστηρίοις θνήσκοντα γέν-  
νας ἄτερ σώζειν πόλιν.

Κρατήθεις δ' ἐκ φίλων ἀβουλίαις  
Ἐγκένατο μὲν μόρον αὐτῷ,  
Πατροκτόνον Οἰδιπόδαν,  
"Οστε μὴ πρὸς ἀγνὰν  
Σπείρας ἄρουραν, ἵν' ἐτράφη,  
'Ρίζαν αἰματόεσσαν  
Ἐτλα. Παράνοια συνάγε  
Νυμφίους φρενώλεις.  
Κακῶν δ' ὕσπερ θάλασσα κῦμ' ἄγει.  
Τὸ μὲν πίτνου, ἄλλο δ' ἀείρει  
Τρίχαλον, ὃ καὶ περὶ πρύ-  
μναν πόλεως καχλάζει.  
Μεταξὺ δ' ἀλκὰ δὶ ὄλιγον  
Γείνει πύργος ἐν εὔρει.  
Δέδοικα δὲ σὺν βασιλεῦσι  
Μὴ πόλις δαμασθῇ.  
Γέλειαι γὰρ παλαιόφατοι ἄραι,  
Βαρεῖαι καταλλαγαὶ,  
Τὰ δ' ὄλοὰ πελόμεν' οὐ παρέρχεται.  
ΙΙρόπτρυμνα δ' ἐκβολὰν φέρει  
Ανδρῶν ἀλφηστᾶν  
Ολβος ἄγαν παχυνθείς.  
Τίν' ἀνδρῶν γὰρ τοσόνδ' ἐθαύμασαν  
Θεοὶ καὶ ξυνέστιοι  
Πόλεος ὁ πολύβοτός τ' αἰώνι βροτῶν,  
Οσον τότ' Οἰδίπουν τίου,  
Αναρπαξάνδραν  
Κῆρ' ἀφελόντα χώρας;  
Ἐπεὶ δ' ἀρτίφρων

Ἐγένετο μέλεος ἀθλίων  
Γάμων, ἐπ' ἄλγει δυσφορῶν 780  
Μαινομένᾳ κραδίᾳ  
Δίδυμα κάκ' ἐτέλεσεν.  
Πατροφόνῳ χερὶ τῶν  
Κρεισσοτέκνων ὄμμάτων ἐπλάγχθη.  
Τέκνοις δ' ἀραίας  
Ἐφῆκεν ἐπικότους τροφὰς,  
Αἰαῖ, πικρογλώσσους ἀρὰς,  
Καί σφε σιδαρονόμῳ  
Δία χερὶ ποτὲ λαχεῖν  
Κτήματα· νῦν δὲ τρέω, 790  
Μὴ τελέσῃ καμψίπους Ἐρινύς.

## ΑΓΓΕΛΟΣ.

Θαρσεῖτε, παῖδες μητέρων τεθραμμέναι.  
Πόλις πέφευγεν ἥδε δούλειον ζυγόν.  
Πέπτωκεν ἀνδρῶν ὀβρίμων κομπάσματα.  
Πόλις δ' ἐν εὐδίᾳ τε καὶ κλυδωνίου 795  
Πολλάσι πληγαῖς ἄντλον οὐκ ἐδέξατο.  
Στέγει δὲ πύργος, καὶ πύλας φερεγγύοις  
Ἐφραξύμεσθα μονομάχοισι προστάταις.  
Καλῶς ἔχει τὰ πλεῖστ' ἐν ἑξ πυλώμασι.  
Τὰς δ' ἐβδόμας ὁ σεμνὸς ἐβδομαγέτας  
Ἄναξ Ἀπόλλων εἴλετ', Οἰδίπου γένει 800  
Κραίνων παλαιὰς Λαΐου δυσβουλίας.

## ΧΟΡΟΣ.

Τί δ' ἔστι πρᾶγος νεόκοτον πόλει παρόν;

## ΑΓΓΕΛΟΣ.

Ἄνδρες τεθνᾶσιν ἐκ χερῶν αὐτοκτόνων. 805

## ΧΟΡΟΣ.

Τίνες ; τί δ' εἴπας ; παραφρονῶ φόβῳ λόγου.

## ΑΓΓΕΛΟΣ.

Φρονοῦσα μῦν ἄκουσον, Οἰδίπου γένος...

## ΧΟΡΟΣ.

Οἳ γὰ τάλαινα, μάντις εἰμὶ τῶν κακῶν.

## ΑΓΓΕΛΟΣ.

Οὐδ' ἀμφιλέκτως μὴν κατεσποδημένοι.

## ΧΟΡΟΣ.

Ἐκεῖθι κῆλθον ; βαρέα δ' οὖν ὅμως φράσον.

810

## ΑΓΓΕΛΟΣ.

Οὔτως ἀδελφᾶς χερσὸν ἡναίροντ' ἄγαν.

## ΧΟΡΟΣ.

Οὔτως ὁ δαίμων κοινὸς ἦν ἀμφοῖν ἄμα.

## ΑΓΓΕΛΟΣ.

Αὐτὸς δ' ἀναλοὶ δῆτα δύσποτμον γένος.

Τοιαῦτα χαίρειν καὶ δακρύεσθαι πάρα.

Πόλις μὲν ἐν πράσσουσαν, οἱ δ' ἐπιστάται,

815

Δισσὸς στρατηγὸς, διέλαχον σφυρηλάτῳ

Σκύθη σιδήρῳ κτημάτων παμπησίαν.

Ἐξουσί δ' ἦν λάβωσιν ἐν ταφῇ χθονὸς,

Πατρὸς κατ' εὐχὰς δυσπότμους φορούμενοι.

Πόλις σέσωσται. βασιλέοιν δ' ὁμοσπόροιν

820

Πέπωκεν αἴμα γαῖ' ὑπ' ἀλλήλων φόνῳ.

## ΧΟΡΟΣ.

\*Ω μεγάλε Ζεῦ καὶ πολιοῦχοι

Δαιμονεῖς, οἱ δὴ Κάδμου πύργους

Τούσδε ρύεσθε.

Πότερον χαίρω κάποιοι λύξω

825

Πόλεως ἀσινεῖ σωτῆρι,  
 Ἡ τοὺς μογεροὺς καὶ δυσδαιμονας  
 Ἀτέκνους κλαύσω πολεμάρχους ;  
 Οἱ δῆτ' ὄρθως κατ' ἐπωνυμίαν  
 Καὶ πολυνεικεῖς 830  
 Ὄλοντ' ἀσεβεῖ διανοίᾳ.  
 Ὡ μέλαινα καὶ τελεία  
 Γένεος Οἰδίπου τ' ἀρὰ,  
 Κακόν με καρδίαν τι περιπίτνει κρύος.  
 Ἐτευξα τύμβῳ μέλος 835  
 Θυὶας, αἵματοσταγεῖς  
 Νεκροὺς κλύουσα δυσμόρως  
 Θανόντας ἢ δύσορνις ἄ-  
 δε ἔνναυλία δορός.  
 Ἐξέπραξεν, οὐδ' ἀπεῦπε 840  
 Πατρόθεν εὐκταία φάτις .  
 Βουλαὶ δ' ἄπιστοι Λαΐου διηρκεσαν.  
 Μέριμνα δ' ἀμφὶ πτόλιν .  
 Θέσφατ' οὐκ ἀμβλύνεται  
 'Ιὼ πολύστονοι τόδ' εἰρ- 845  
 γάσασθ' ἄπιστον . ἥλθε δ' αἰ-  
 ακτὰ πήματ' οὐ λόγῳ.  
 Τάδ' αὐτόδηλα, προῦπτος ἀγγέλου λόγος .  
 Διπλαῖ μέριμναι, διδυμάνορα  
 Κάκ' αὐτοφόνα, δίμοιρα 850  
 Τέλεια τάδε πάθη. Τί φῶ ;  
 Τί δ' ἄλλο γ' ἢ πόνοι πόνων,  
 Δόμων ἐφέστιοι ;  
 Άλλὰ γόων, ὡ φίλαι, κατ' οὐρον

Ἐρέσσετ' ἀμφὶ κρατὶ πόμπιμον χεροῦν

855

Πίτυλον, ὃς αὖν δι' Ἀχέροντ' ἀμείβεται

Τὸν ἀστονον, μελάγκροκον

Ναύστολον, θεωρίδα,

Τὸν ἀστιβῆ πόλλωνι, τὰν ἀφάλιον,

Πάνδοκον, εἰς ἀφανῆ τε χέρσον.

860

Ἄλλα γὰρ ἥκουσ' αὖδ' ἐπὶ πρᾶγος

Πικρὸν Ἀντιγόνη τ' ἥδ' Ἰσμήνη,

Θρῆνον ἀδελφοῖν· οὐκ ἀμφιβόλως

Οἴμαι σφ' ἐρατῶν ἐκ βαθυκόλπων

Στηθέων ἥσειν ἄλγος ἐπάξιον.

865

Ημᾶς δὲ δίκη πρότερον φήμης

Τὸν δυσκέλαδόν θ' ὑμνον Ἐρινύος

Ιαχεῖν "Αἰδα τ'

Ἐχθρὸν παιᾶν ἐπιμέλπειν.

Ἴω δυσαδελφόταται πασῶν ὄπόσαι

870

Στρόφον ἐσθῆταν περιβάλλονται,

Κλαίω, στένομαι, καὶ δόλος οὐδεὶς

Μὴ κ' φρενὸς ὄρθως με λυγαίνειν.

### ΗΜΙΧΟΡΙΟΝ.

Ἴω ἵω δύσφρονες,

Φίλων ἄπιστοι καὶ κακῶν ἀτρύμονες,

875

Πατρόφους δόμους ἐλόντες μέλεοι σὺν ἀλκῇ.

### ΗΜΙΧΟΡΙΟΝ.

Μέλεοι δῆθ' οἱ μελέοις θανάτους

Εῦροντο δόμων ἐπὶ λύμη.

### ΗΜΙΧΟΡΙΟΝ.

Ἴω ἵω δωμάτων

880

Ἐρειψίτοιχοι καὶ πικρὰς μοναρχίας

Ίδόντες, τί δὴ διήλλαχθε σὺν σιδάρῳ;

885

## ΗΜΙΧΟΡΙΟΝ.

Κάρτα δ' ἀληθῆ πατρὸς Οἰδιπόδα  
Πότνι 'Ερινὺς ἐπέκρανε.

## ΗΜΙΧΟΡΙΟΝ.

Δὶ εὐωνύμων τετυμμένοι,  
Τετυμμένοι δῆθ', ὁμο-  
σπλάγχνων τε πλευρωμάτων

890

\* \* \*

Αἰαῖ δαιμόνιοι,  
Αἰαῖ δ' ἀντιφόνων  
\* θανάτων ἀραι.

## ΗΜΙΧΟΡΙΟΝ.

Διανταίαν λέγεις δόμοισι καὶ  
Σώμασιν πεπλαγμένους,  
'Αναυδάτῳ μένει  
'Αραιώ τ' ἐκ πατρὸς  
Διχόφρονι πότμῳ.

895

## ΗΜΙΧΟΡΙΟΝ.

Διήκει δὲ καὶ πόλιν στόνος,  
Στένουσι πύργοι, στένει  
Πέδον φίλανδρον μενεῖ  
Κτέανά τ' ἐπιγόνοις,  
Δὶ ὧν αἰνομόροις,  
Δὶ ὧν νεῖκος ἔβω,  
Καὶ θανάτου τέλος.

900

905

## ΗΜΙΧΟΡΙΟΝ.

Ἐμοιράσαντο δ' ὁξυκάρδιοι  
Κτήμαθ', ὥστ' ἵσον λαχεῖν.

Διαλλακτήρι δ' οὐκ  
'Αμεμφία φίλοις,  
Οὐδ' ἐπίχαρις Ἀρης.

910

## ΗΜΙΧΟΡΙΟΝ.

Σιδαρόπλακτοι μὲν ὡδ' ἔχουσι,  
Σιδαρόπλακτοι δὲ τοὺς μένουσι,  
Τάχ' ἄν τις εἴποι, τίνες;  
Τάφων πατρών λαχαί.

## ΗΜΙΧΟΡΙΟΝ.

Δόμουν μάλ' ἀχάντες οὓς προπέμπει  
Δαικτὴρ γόος, αὐτόστονος, αὐτοπήμων,  
Δαιόφρων, οὐ φιλογαθὴς, ἐτύμως δακρυχέων ἐκ φρε-  
νὸς, ἀ  
Κλαιομένας μον μινύθει τοῦνδε δυοῖν ἀνάκτοιν.

915

920

## ΗΜΙΧΟΡΙΟΝ.

Πάρεστι δ' εἰπεῖν ἐπ' ἀθλίοισιν  
'Ως ἐρξάτην πολλὰ μὲν πολίτας,  
Ξένων τε πάντων στίχας  
Πολυφθόρους ἐν δαῖ.

925

## ΗΜΙΧΟΡΙΟΝ.

'Ιὸ δυσαιών σφὶν ἀ τεκοῦσα  
Πρὸ πασῶν ὁπόσαι τεκνογόνοι κέκληνται.  
Παιδα τὸν αὐτᾶς πόσιν αὐτῷ θεμένα τούσδ' ἔτεχ', οἱ  
δ' ὡδ' ἐτελεύ-  
τασαν ὑπ' ἀλλαλοφόνοις χερσὶν ὁμοσπόροισιν.

930

## ΗΜΙΧΟΡΙΟΝ.

'Ομόσποροι δῆτα καὶ πανώλεθροι,  
Διατομαῖς οὐ φίλαις,  
"Εριδί μαινομένα,

935

Νείκεος ἐν τελευτᾳ.

Η ΜΙΧΟΡΙΟΝ.

Πέπανται δ' ἔχθος, ἐν δὲ γαιά  
Ζόα φονορύτῳ

Μέμικται· κάρτα δ' εἰσ' ὅμαιμοι.

940

Πικρὸς λυτὴρ νεικέων

Ο πόντιος ξεῖνος ἐκ πυρὸς συθεὶς

Θηκτὸς σίδαρος· πικρὸς δὲ χρημάτων

Κακὸς δατητὰς Ἀρης

945

Ἀρὰν πατρών τιθεὶς ἀληθῆ.

Η ΜΙΧΟΡΙΟΝ.

Ἐχουσι μοῖραν λαχόντες, ὡ μέλεοι,

Διοσδότων ἀχέων.

Τπὸ δὲ σώματι γᾶς

Πλούτος ἄβυσσος ἔσται.

950

Η ΜΙΧΟΡΙΟΝ.

Ιὼ πολλοῖς ἐπανθίσαντες

Πόνδισί γε δόμοῦς.

Τελευτὰ δ' αἰδ' ἐπηλάλαξαν

Ἀραὶ τὸν ὁξὺν νόμον,

Τετραμμένου παντρόπω φυγὰ γένους.

955

Ἐστακεν Ἀτας τροπῶν ἐν πύλαις,

Ἐν αἷς ἐθείνοντο, καὶ

Δυοῖν κρατήσας ἐληξε δαίμων.

960

ΑΝΤΙΓΟΝΗ.

Παισθεὶς ἐπαισας.

ΙΣΜΗΝΗ.

Σὺ δ' ἔθανες κατακτανών.

ΑΝΤΙΓΟΝΗ.

Δορὶ δ' ἔκανες.

ΙΣΜΗΝΗ.

*Δορὶ δ' ἔθανες.*

ΑΝΤΙΓΟΝΗ.

*Μελεόπονος.*

ΙΣΜΗΝΗ.

*Μελεοπαθής.*

ΑΝΤΙΓΟΝΗ.

*"Ιτω δάκρυα.*

ΙΣΜΗΝΗ.

*"Ιτω γόος.*

ΑΝΤΙΓΟΝΗ.

*Προκείστεται κατακτάς.*

965

*'Ηε ἡὲ, μαίνεται γόοισι φρήν.*

ΙΣΜΗΝΗ.

*Εντὸς δὲ καρδία στένει.*

ΑΝΤΙΓΟΝΗ.

*'Ιὰ ἵω πάνδυρτε σύ.*

ΙΣΜΗΝΗ.

*Σὺ δ' αὐτε καὶ πανάθλιε.*

ΑΝΤΙΓΟΝΗ.

*Πρὸς φίλου ἔφθισο.*

970

ΙΣΜΗΝΗ.

*Καὶ φίλον ἔκτανες.*

ΑΝΤΙΓΟΝΗ.

*Διπλὰ λέγειν.*

ΙΣΜΗΝΗ.

*Διπλὰ δ' ὄραν.*

ΑΝΤΙΓΟΝΗ.

*'Αχέων τοῖων τάδ' ἐγγύθεν.*

ΙΣΜΗΝΗ.

*Πέλας αἰδ' ἀδελφαὶ ἀδελφεῶν.*

ΧΟΡΟΣ.

*'Ιὼ μοῖρα βαρυδότειρα μογερὰ,* 975  
*Πότνιά τ' Οἰδίπου σκιὰ,**Μέλαιν' Ἐρινὺς, ἡ μεγασθενής τις εἰ.*

ΙΣΜΗΝΗ.

*'Ηὲ ἡὲ δυσθέατα πήματα**'Εδεξατ' ἐκ φυγᾶς ἐμοί.*

ΑΝΤΙΓΟΝΗ.

*Οὐδ' ἵκεθ' ὡς κατέκτανεν.* 980

ΙΣΜΗΝΗ.

*Σωθεὶς δὲ πνεῦμ' ἀπώλεσεν.*

ΑΝΤΙΓΟΝΗ.

*'Απώλεσε δῆτα.*

ΙΣΜΗΝΗ.

*Καὶ τόνδ' ἐνόσφισε.*

ΑΝΤΙΓΟΝΗ.

*Τάλαν γένος.*

ΙΣΜΗΝΗ.

*Τάλανα παθόν.**Δύστονα κήδε ὁμώνυμα.*

ΑΝΤΙΓΟΝΗ.

*Δίνυγρα τριπάλτων πημάτων.* 985

ΙΣΜΗΝΗ.

*'Ολοὰ λέγειν.*

ΑΝΤΙΓΟΝΗ.

*'Ολοὰ δ' ὄραν.*

ΧΟΡΟΣ.

*'Ιὼ μοῖρα βαρυδότειρα μογερὰ,*

Πότνιά τ' Οἰδίπου σκιὰ,  
Μέλαιν' Ἐρινὺς, ἡ μεγασθενής τις εἰ.

ΑΝΤΙΓΟΝΗ.

Σὺ τοίνυν οἰσθα διαπερῶν.

990

ΙΣΜΗΝΗ.

Σὺ δ' οὐδὲν ὕστερον μαθών.

ΑΝΤΙΓΟΝΗ.

Ἐπεὶ κατῆλθες ἐς πόλιν.

ΙΣΜΗΝΗ.

Δορός γε τῷδ' ἀντηρέτας.

ΑΝΤΙΓΟΝΗ.

Ολοὰ λέγειν.

ΙΣΜΗΝΗ.

Ολοὰ δ' ὄρâν.

ΑΝΤΙΓΟΝΗ.

Ιὼ πόνος.

995

ΙΣΜΗΝΗ.

Ιὼ κακὰ

Δώμασι καὶ χθονὶ, πρὸ πάντων δ' ἐμοί.

ΑΝΤΙΓΟΝΗ.

Ιὼ ίὼ, καὶ πρόσω γ' ἐμοί.

ΙΣΜΗΝΗ.

Ιὼ ίὼ δυστόνων κακῶν

Αναξ Ἐτεόκλεις ἀρχηγέτα.

ΑΝΤΙΓΟΝΗ.

Ιὼ πάντων πολυστούωτατοι.

1000

ΙΣΜΗΝΗ.

Ιὼ δαιμονῶντες ἐν ἄτα.

ΑΝΤΙΓΟΝΗ.

Ιὼ ίὼ, ποῦ σφε θίσομεν χθονός;

Ίώ ὅπου τιμιώτατον.

## ΙΣΜΗΝΗ.

Ίώ ἵω πῆμα πατρὶ πάρευνον.

## ΚΗΡΥΞ.

Δοκοῦντα καὶ δόξαντ' ἀπαγγέλλειν με χρὴ 1005  
Δήμου προβούλοις τῆσδε Καδμείας πόλεως.  
'Ετεοκλέα μὲν τόνδ' ἐπ' εύνοιά χθονὸς  
Θάπτειν ἔδοξε γῆς φίλαις κατασκαφαῖς. -  
Εἴργων γὺρ ἐχθροὺς θάνατον εἴλετ' ἐν πόλει.  
'Ιρῶν πατρώων δ' ὅσιος ὅν μοιφῆς ἄτερ 1010  
Τέθυηκεν οὐπέρ τοῖς νέοις θυήσκειν καλόν.  
Οὕτω μὲν ἀμφὶ τοῦδ' ἐπέσταλται λέγειν.  
Τούτου δ' ἀδελφὸν τόνδε Πολυνείκους νεκρὸν  
"Εξω βαλεῖν ἄθαπτον, ἀρπαγὴν κυσὶν,  
'Ως δητ' ἀναστατῆρα Καδμείων χθονὸς, 1015  
Εἰ μὴ θεῶν τις ἐμποδὼν ἔστη δορὶ<sup>1</sup>  
Τῷ τοῦδ'. ἄγος δὲ καὶ θανὼν κεκτήσεται  
Θεῶν πατρώων, οὓς ἀτιμάσας ὅδε  
Στράτευμ' ἐπακτὸν ἐμβαλὼν ἥρει πόλιν.  
Οὕτω πετεινῶν τόνδ' ὑπ' οἰωνῶν δοκεῖ 1020  
Ταφέντ' ἀτίμως τούπτιμον λαβεῖν.  
Καὶ μήθ' ὁμαρτεῖν τυμβοχόα χειρώματα  
Μήτ' ὁξυμόλποις προσσέβειν οἰμώγμασιν,  
"Ατιμον εἴναι δ' ἐκφορᾶς φίλωι ὅπο.  
Τοιαῦτ' ἔδοξε τῷδε Καδμείων τέλει. 1025

## ΑΝΤΙΓΟΝΗ.

'Εγὼ δὲ Καδμείων γε προστάταις λέγω,  
'Ην μή τις ἄλλος τόνδε συνθάπτειν θέλη,  
'Εγώ σφε θάγω κανὰ κίνδυνον βαλῶ

Θάψασ' ἀδελφὸν τὸν ἐμὸν, οὐδ' αἰσχύνομαι  
 "Εχουσ' ἄπιστον τήνδ' ἀναρχίαν πόλει. 1030  
 Δεινὸν τὸ κοινὸν σπλάγχνον, οὐ πεφύκαμεν,  
 Μητρὸς ταλαίνης κάπò δυστήμου πατρός.  
 Τοιγὰρ θέλουσ' ἄκοντι κοινώνει κακῷ  
 Ψυχὴ, θανόντι ζῶσα συγγόνφ φρενί.  
 Τούτου δὲ σάρκας οὐδὲ κοιλογάστορες 1035  
 Λύκοι πάσονται· μὴ δοκησάτω τιμή.  
 Τάφον γὰρ αὐτὴ καὶ κατασκαφὰς ἐγὼ,  
 Γυνή περ οὖσα, τῷδε μηχανήσομαι  
 Κόλπῳ φέρουσα βυσσίνου πεπλώματος.  
 Καύτὴ καλύψῳ· μηδέ τῷ δόξῃ πάλιν. 1040  
 Θάρσει παρέσται μηχανὴ δραστήριος.

## ΚΗΡΥΞ.

Αὐδῶ πόλιν σε μὴ βιάζεσθαι τόδε.

## ΑΝΤΙΓΟΝΗ.

Αὐδῶ σε μὴ περισσὰ κηρύσσειν ἐμοί.

## ΚΗΡΥΞ.

Τραχύς γε μέντοι δῆμος ἐκφυγῶν κακά.

## ΑΝΤΙΓΟΝΗ.

Τράχυν', ἄθαπτος δ' οὐτος οὐ γενήσεται. 1045

## ΚΗΡΥΞ.

Αλλ' ὃν πόλις στυγεῖ, σὺ τιμήσεις τάφῳ;

## ΑΝΤΙΓΟΝΗ.

Ηδη τὰ τοῦδ' οὐ διατετίμηται θεοῖς.

## ΚΗΡΥΞ.

Οὐ, πρίν γε χώραν τήνδε κινδύνῳ βαλεῖν.

## ΑΝΤΙΓΟΝΗ.

Παθὲν κακῶς κακοῖσιν ἀντημείβετο.

## ΚΗΡΥΞ.

’Αλλ’ εἰς ἄπαντας ἀνθ’ ἐνὸς τόδ’ ἔργον ἦν. 1050

## ΑΝΤΙΓΟΝΗ.

Ἐρις περαίνει μῦθον ὑστάτη θεῶν.

Ἐγὼ δὲ θάψω τόνδε μὴ μακρηγόρει.

## ΚΗΡΥΞ.

’Αλλ’ αὐτόβουλος ἵσθ’, ἀπεινέπω δ’ ἐγώ.

## ΧΟΡΟΣ.

Φεῦ φεῦ.

Ω μεγάλαυχοι καὶ φθερσιγενεῖς

Κῆρες Ἐρινύες, αἴτ’ Οἰδιπόδα

1055

Γένος ὠλέσατε πρυμνόθεν οὔτως.

Τί πάθω; τί δὲ δρῶ; τί δὲ μήσωμαι;

Πῶς τολμήσω μήτε σὲ κλαίειν

Μήτε προπέμπειν ἐπὶ τύμβῳ;

’Αλλὰ φοβοῦμαι κάποτρέπομαι

1060

Δεῖμα πολιτῶν.

Σύ γε μὴν πολλῶν πενθητήρων

Τεύξει· κεῖνος δ’ ὁ τάλας ἄγοος

Μονόκλαυτον ἔχων θρῆνον ἀδελφῆς

Εἰσι. Τίς ἀν ταῦτα πίθοιτο;

1065

## ΗΜΙΧΟΡΙΟΝ.

Δράτω τι πόλις καὶ μὴ δράτω

Τοὺς κλαίοντας Πολυνείκη.

Ημεῖς μὲν ἴμεν καὶ συνθάψομεν

Αἴδε προπομποί.

Καὶ γὰρ γενεὰ κοινὸν τόδ’ ἄχος,

1070

Καὶ πόλις ἄλλως

’Αλλοτ’ ἐπαινεῖ τὰ δίκαια.

## HMIXOPION.

*Ημεῖς δ' ἂμα τῷδ', ὥσπερ τε πόλις*

*Καὶ τὸ δίκαιον ἔχοντες.*

*Μετὰ γὰρ μάκαρας καὶ Διὸς ἴσχὺν*

1075

*"Οδε Καδμείων ἥρυξε πόλιν*

*Μὴ νατραπῆναι*

*Μηδ' ἀλλοδαπῶν κύματι φωτῶν*

*Κατακλυσθῆναι τὰ μάλιστα.* τ



## **N O T E S.**



## N O T E S.

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V. 1. *χρή λέγειν.* After *χρή* supply *έκεινον*. — *τὰ καιρία,* *what befits the time.* Comp. below, v. 619.

2. "Οστις φυλάσσει, *whoever carefully attends to, πρᾶγος,* = *τὰ πράγματα, the business of the state.* Comp. Thuc. iii. 72, *οἱ ἔχοντες τὰ πράγματα*; Herod. vi. 39. 83; and Blomf. ad loc. — *ἐν πρύμῳ πόλεως.* The poets frequently compare the state with a ship. Thus Soph. in Antig. 189, ed. Wunder, *ἡδ' ἴστιν ἡ σάκουσα*, where the Scholiast adds *ἡ πόλις δηλονότι.* Also in the Ode "In Fortitudinem," ascribed to Erinna, v. 11, *σὺ δ' ἀσφαλέως κυβερνᾷς ἀστες λαῶν.* Hor. Carm. i. 14, and Blomf. ad loc.

3. *Οἰακα τῷμῶν.* *οἰαξ* is the helm or rudder. Homer uses the same expression in Odyss. xii. 218, *ἐπεὶ νηὸς γλαφυρῆς οἰητα τῷμας.* In Odyss. x. 32 he calls it *πόδα νῆος.* — *τῷμάω, to use and move skilfully, so as to retain full command over the helm, even when in the swiftest motion.* In v. 25 its meaning is *to revolve.* — *βλέφαρα μὴ κοιμῶν ὑπνῷ.* The same thought is expressed in Hom. Il. ii. 24, as cited by Stanl. *μή* is used with the participle, when the writer does not think of a particular person or a thing existing in reality, but supposes such a one as merely possible. Comp. Matth. § 608. 5. Expressions like *κοιμῶν ὑπνῷ* are frequently used by dramatic writers, in

order to increase the effect. Thus, Soph. Electr. 650, *ζῶσαν ἀβλαβῆ βίῳ*. Antig. 65, *ὑπνῷ γ' εὔδοντα*, where comp. Wunder.

4. *Εἰ μὲν γὰρ εὐ πράξαιμεν.* On the opt. *πράξαιμεν* cfr. Matth. § 523. 2. The aorist is used, because the action is thought transient and not permanent. Matth. § 501. Observe, beside, the difference between *εὐ πράσσειν* and *εὐ τυχεῖν*. Both mean *to be fortunate*; the latter, however, expresses merely to be fortunate in our actions as far as they depend on an overruling fate; whilst *εὐ πράσσειν* conveys the idea that our actions have fortunate results, because they have been carried on in an effective manner. — *αἰτία θεῶν*, sc. *ἀν εἴη, the merit would be ascribed to the gods.* The ancients ascribed victory in battle to the influence of the gods. Thus, Hom. Il. vii. 101, *αὐτὸς ὑπέρθε νίκης πείρατ' ἔχονται ἐν ἀθανάτοισι θεοῖσιν.* Blomf. reads *θεοῦ*, which is found in the Codex Mediceus and sixteen other manuscripts, and is supported by v. 21, *εὐ ρέπει θεός*, vv. 35, 625.

5. *αὐθ'.* *αὐτε* is the Ionic form of the Attic *αὐθις*. Both forms are used by Æschylus promiscuously; the former, e. g., in Agam. 321 Well.; the latter in Agam. 331. — *δ μὴ γένοιτο.* “Ad avertendum οὐσφημίαν verborum insequentium ait δ μὴ γέν. ” (Stanl.) Similar is below, v. 426, *δ μὴ κραίνοι τύχη*, and 549, *δ μὴ κραίνοι θεός*.

6. *εἰς πολὺς*, i. e. *εἰς πλεῖστον* vel *μάλιστα*. Cfr. Matth. § 46, where he compares the Latin “unus omnium maxime.” Thus, Pers. 327, *εἰς ἀνὴρ πλεῖστον πόνον ἔχθροις παρασχών*. Comp. also Blomf. ad loc. and Aristoph. Ran. 1044 (ed. Bekk.).

7. *‘Υμνοῖθ’.* Suidas, *ὑμνεῖν, ὁδύρεσθαι, μέμφεσθαι, λοιδορεῖν*. Sophocles uses *ἔφυμνῶν* similarly in OEd. Tyr. 1275. — *φροιμίοις*, contr. from *προοιμίοις*. *φροίμιον* properly means the prelude of a song, then the song itself; here, *abuse*. — *πολυρρόθοις*, *flowing from the mouths of many*.

Æschylus is fond of forming adjectives from *ῥόθος* (the noise of waves); thus we have below, *ταχυρράθοντος λόγους*, and v. 368, *ἐπιρρόθον*. See Blomf. ad loc.

8. *ὅν Ζεὺς . . . πάλει.* The genitive *ὅν* governed by *ἐπώνυμος* expresses that by which the surname is occasioned. Cfr. Matth. § 375, Obs. 3. Translate: *From which things (i. e. from averting which things) may Zeus deserve his name ἀλεξητήριος (averruncus) at the hands of the Thebans.* Linw. Soph. OEd. Col. 143 has *Ζεῦ ἀλεξητορ*. Blomf.

10. *ἐλλείποντ*. *ἐλλείπειν*, with genitive, means *abesse*; with accusative, *omitto*.

11. *Ἡβῆς ἀκμαίας*, the *full-grown bloom of manhood*. — *Ἐξηβον χρόνῳ.* He who has passed the time of life called *ἡβη*, i. e. who is beyond thirty-five years old. The Scholiast understands the poet to mean the old men. Well. translates it by *senes*, but Blomf., Bothe, and Dind. take the term for those who have reached the age of ripened manhood. The poet probably meant the citizens past their prime, yet still vigorous enough to bear arms (see below, v. 13).

12. *Βλάστημον . . . πολύν*, *still cherishing much vigor*. *ἀδείειν*, *to make stronger* (*to increase*, below, v. 557). Comp. Hom. Od. xviii. 70, *Αθήνη . . . μέλε' ἥλδανε ποίμεν λαῶν*. Æsch. Prom. 550.

13. *Ὥραν τ' ἔχονθ' ἔκαστον*. Well. and Linw. take *Ὥρα* as equivalent to *ἡβη* (*prime*), whilst Blomf. renders the words by “*et unumquemque secundum aetatem quam habet*,” which is rejected by Dind., who, with Butler, prefers *Ὥραν*, *cura*. This emendation Well. and Linw. consider unnecessary. The latter divides the men spoken of by Eteocles into three classes; namely, 1. the young men under twenty-five (*ἐλλείποντ* *ἔτι ἡβῆς ἀκμαίας*); 2. those who had *Ὥραν* *ἔκαστον*, i. e. were in their full prime; and 3. the *Ἐξηβοι χρόνῳ*, who, though past the age of thirty-five, still retained *πολύν σώματος βλάστημον*. *Ὥρα* is again used for

*prime*, below, v. 535, *ἄρας φυούσης*. Comp. also Il. ii. 468, where Homer has *ἄρη* for *ἄρη εἰαρινή*; also Odyss. ix. 51.

14. *Πόλει τὸν ἀρήγειν.* *ἀρήγειν τίνι*, *to defend something*; *ἀρήγειν τὶ*, *to ward off something*, as below, v. 119. — *θεῶν ἐγχωρίων*. The *Dii indigetes vel indigenae*. Blomf. The same term is used Agam. 810, where Blomf. compares Thuc. iv. 87, *μάρτυρας μὲν θεοὺς καὶ ἥρωας τοὺς ἐγχωρίους ποιήσομαι*. Some of the principal deities worshipped at Thebes were Athene (*Ὄγκα*, v. 164), Apollo (Ismenius), Artemis (Eukleia, v. 450), etc.

15. *μὴ ἔαλειφθῆναι ποτε.* The construction is *ἀρήγειν βωμοῖσι, ὥστε πυμάς*, etc. The infinitive is used in order to explain more fully in what the *ἀρήγειν πόλει καὶ βωμοῖσι* consisted. Cfr. Matth. § 532. d.

16. *γῆ τε μητρί.* *γῆ ματέρι*, Soph. CEd. Col. 1480.

17. *Ἡ γὰρ = αὖτη*, Matth. § 286.

18. *παιδοκοῦσα, all-receiving, kindly taking upon herself.* The Scholiast explains: *πάντα τὸν πόνον τῆς παιδικῆς ἡλικίας ἅποδεχομένη*.

19. *Ἐθρέψατο* . . . . *γένοισθε.* For the purpose of bringing the leading thought in the sentence more prominently forward, the poet has put the words *οἰκιστῆρας ἀσπιδηφόρους πιστούς* by attraction in the principal clause, they being properly, together with *γένοισθε*, the predicate of the dependent clause. With the attraction resolved, the sentence would stand thus: *ἐθρέψατο ὑμᾶς ὅπως γένοισθε πιστοὶ οἰκιστῆρες ἀσπιδηφόροι*. Cfr. Jelf, § 898, Obs. 3, and Dind. ad loc. The optative is used, because *ἐθρέψατο* is in the past sense (Matth. § 518. 1), implying at the same time the wish that they might grow up as defenders of the land (Matth. § 518. 5).

20. *πρὸς χρέος τόδε, towards this needful occasion*, i. e. so as to be able to meet it when it comes.

21. *εὖ ρέπει θεός*, sc. *τὰ τάλαντα, the god inclines the scales favorably*, i. e. favors us. Zeus is frequently repre-

sented by the poets, from Homer downwards, as holding the golden scales in which the fate of the battle was placed. Thus, Hom. Il. viii. 69 (xxii. 212), *καὶ τότε δὴ χρύσεια πατήρ ἔτιαινε τάλαντα*, where Bothe quotes Virgil, *Æn.* xii. 725, 726: “*Jupiter ipse duas æquato examine lances Sustinet, et fata imponit diversa duorum.*” Milton, *Par. Lost*, iv. 996: “. . . . had not soon Th’ Eternal, to prevent such horrid fray, Hung forth in heaven his golden scales,” etc. Cfr. also Aristoph. *Ran.* 1394. Similar to the passage before us is *Æsch.* *Suppl.* 405, *τῶνδ’ ἔξ οὗ ρεπομένων*.

22. *Χρόνον γὰρ ἡδη τώνδε*, *all this time*, the accusative expressing duration. — *πυργηρουμένοις, turribus inclusis, obsessis.*

23. *τὰ πλείω, for the most part.* — *καλῶς κυρεῖ* = *καλῶς ἔχει*. — *ἐκ θεῶν*, *by the aid of the gods*, since the prosperous condition of the country proceeded from them. Comp. Prom. 759, *ἥτις ἐκ Διὸς πάσχω κακῶς.* Choeph. 1006.

24. *οἰωνῶν βοτήρ.* *Βοτήρ*, *ὁ ποιμήν, the lord.* Schütz thinks Tiresias had been called here *οἰωνῶν βοτήρ*, because he kept and fed birds, which he used for auguries; this is, however, refuted by the meaning of *οἰωνός*, which applies only to large birds, such as vultures (see below, v. 1020), from whose flight the auguries were taken. The Schol. to Soph. *Antig.* 999 remarks of Tiresias, that he could summon the birds from all quarters, when he wanted them.

25. *Ἐν ὡσὶ νωμῶν καὶ φρεσίν*, i. e. *ἀκούων καὶ φρονῶν*. Cfr. Soph. *Ant.* 999. On account of his blindness, Tiresias could of course only judge from the cries of the birds, and the noise which they made with their wings. Schol. B. says, however, that his daughter informed him of the flight of the birds. The myth, that Chariklo, the mother of Tiresias, requested Pallas to restore sight to her blind son, and that the goddess, unable to do so, opened his ears so that he could understand the voices of all the

birds, is well known. —— *πυρὸς δίχα*, *without the aid of fire*. Non ignispicio aut extispicio usus. Blomf. The divination by the fire of the sacrifice (*ignispicium*) was called *πυρομάντεια*; the predictions made from the entrails of the victim (*extispicium*) were termed *ἔμπυρα*, from the fire in which they were burnt. Differing from these were the divinations by the flight of birds, which are here meant by *πυρὸς δίχα*.

28. *προσβολήν*, *invasio*, *attack*, Well., Blomf., Pass. ; *agmen*, *invading party*, Stanl., Butl., Linw. The former signification seems preferable; it is at least the more verbal and the more poetical of the two. —— 'Αχαιδα, i. e. τοὺς Ἀχαιούς. Brunck reads 'Αχαιάδα.

29. *Νυκτηγορεῖσθαι*, *is assembled* (for counsel). This is the meaning given by the Schol., Stanl., Well., Linw., and Passow, the latter of whom derives it from *ἀγορά*. Blomf. in Gloss. ad loc. translates, “*Noctu proclamo*,” and adds: “*Incredibili stupore vertunt interpreses contraho*, quasi foret ex ἀγέρω.” In Eur. Rhes. 88, which he quotes in support of his explanation of the word, *νυκτηγοροῦσι* bears, or at least may bear, also the signification of *to hold nightly counsel*.

31. *σοῦσθε σὸν παντευχίᾳ* = *σὸν πανοπλίᾳ*. *σοῦσθε*, from the Attic *σόώ*. Matth. § 250.

32. *θωρακεῖα*, *the parapets*. —— *σελμασι*. *σέλματα* are properly the cross-beams or row-benches of vessels; here, the floors of the towers.

35. *εὖ τελεῖ θεός*. *τελεῖ*, Att. fut. for *τελέσει*.

36. *Σκοπούς . . . κατοπτῆρας*. *σκοπούς* and *κατοπτῆρας* mean about the same thing, namely, *spies*; if we, however, join *στρατοῦ* to *κατοπτῆρας* alone, we may take the *σκοπούς* for those who were sent out to reconnoitre in the neighborhood, whilst the *κατοπτῆρες* went in disguise into the camp of the enemy in order to acquaint themselves with the plans of the besiegers.

37. *τοὺς πέποιθα μὴ ματᾶν ὅδῷ.* *τοὺς* for *οὓς*. *πέποιθα*, *I trust.* On the present signification of *πέποιθα*, cfr. Matth. § 505. 3. iii. *ματᾶν ὅδῷ.* Well., Blomf., and Linw. give to these words, according to Hesychius, the meaning of *to loiter on the way.* Stanl. translates, “*quos viam spero non frustra capessere,*” and this meaning is also given by Passow. The passage in Prom. 57, which Blomf. quotes, may also be rendered, *the work is not without effect*, i. e. is thoroughly done. Blomfield’s interpretation seems, however, to be the simpler of the two.

38. *οὐ τι μὴ ληφθῶ δολφ.* i. e. *οὐ ληφθήσομαι.* The conjunctive of the aor. 1 pass. has the force of the future in negative propositions after *μή* and *οὐ μή*. Comp. Matth. § 517. *μὴ ληφθῶ* expresses here the hope or opinion of Eteocles that he will not be caught, so that a verb like *φοβοῦμαι* or *δέομαι* must be understood. The particle *τι* gives force to *οὐ*; so that *οὐ τι* means, *not at all, not in any respect.* Comp. Prom. 172, *καὶ μ' οὕτι μελιγλώσσοις*, etc., and translate, *I do not at all fear that I shall be taken in any snare.* Comp. also below, vv. 199, 475, and Mitchell ad Aristoph. Vesp. 186.

40. *Ἔκω φέρων, I bring with me*, the participle *φέρων* bearing the force of the Latin preposition *cum.* Cfr. Matth. § 557. 4; Jelf, § 698, Obs. 2. — *σαφῆ τάκειθεν*, i. e. *τὰ σαφῆ ἐκεῖθεν, the certain news from thence.*

42. *Ἄνδρες . . . λοχαγέται. θούριοι, fierce.* Comp. Pers. 72, *πολυάνδρου δ' Ἀσίας θούριος ἄρχων.* In Homer the word is only used as an epithet of Ares. *λοχαγέται*, Dor. and Att. for *λοχηγέται*.

43. *Ταυροσφαγοῦντες, letting the blood of the victim flow into the hollow of the shield.* Comp. Xenoph. Anab. ii. 2, *ταῦτα δ' ἀμοσαν, σφάξαντες ταῦρον . . . εἰς ἀσπίδα.* Soph. Trach. 609. — *μελάνδετον, nigro (sc. ferro) vinctus.* Blomf.

44. *θιγγάνοντες . . . φόνου. θιγγάνειν* and similar verbs

govern the genitive, as it is only a part and not the whole that is touched. Cfr. Matth. § 330; Jelf, § 536. *φόνου* (see v. 47), properly *murder*; then the blood shed by murder or slaughter. Comp. Eurip. Hel. 1591, *ἐκ δὲ ταυρείου φόνου*. In Eurip. Electr. 92, we find more fully *πυρφάτης τέ επέσφαξ αἷμα μηλείου φόνου*. See also Blomf. ad Prom. 363. On the custom of vowing by the blood of a victim (sometimes a human being) the accomplishment of a war-like undertaking, comp. Virg. Æn. iv. 425 and Stanl. ad loc. Pausanias in Corinthiaca 2. 19 relates that the seven chiefs swore at the altar of Jupiter Pluvius. A similar scene is described in Hom. Il. ii. 410.

45. *Ἄρης . . . ὥρκωμάτησαν*. Verbs signifying to swear, to curse, etc., take an accusative of the person or object by which one swears or curses. Matth. § 413; Jelf, § 566. 2. —— *'Εννώ*, the goddess of war, the Bellona of the Romans. Some made her the nurse, others the mother, and others again the sister of Ares. Her occupation was either to direct the chariot of Ares or to precede him in battle. She was represented as a terrible woman, with dishevelled hair, rushing wildly about, armed with shield and lance, and holding a bloody scourge in her hand. Her chief temple was at Comana in Pontus. She was also worshipped at Orchomenos. Cornutus de Nat. Deor., p. 56, says, *'Εννώ δέ ἐστιν ἡ ἐνιοῦσα θυμὸν καὶ ἀλκὴν τοῖς μαχομένοις*. —— *Φόβον*. According to Hesiod (Theog. 932), *Φόβος* and *Δεῖμος* were the sons of Ares and Aphrodite. (On the reason why these parents were assigned to them, cfr. Van Lennep, Commentar. in Hes. Theog. p. 374.) Homer and Hesiod make both the servants of Ares, who put his horses into his chariot. Il. xv. 119; Hesiod, Scut. 195 and 463.

49. *Μνημεῖα θ' αὐτῶν, mementos*. It was customary with warriors to send such tokens to their friends at home, before they engaged in any desperate battle. According to Hesych. and Schol. A., they consisted of buckles, locks

of hair, scarfs (*ταινιαι*), etc. —— *εἰς δόμους*, *for home*, i. e. in order to send them home.

50. *Πρὸς ἄρρενα Ἀδράστου*. They hung the *μνημεῖα* to the chariot of Adrastus, because he alone was promised by the oracle to return home safe (cfr. Mure, Hist. of Gr. Lit., Vol. II., Thebais); yet they did not attain their object, for Adrastus, as the mythus tells us, did not return home on his chariot, but merely escaped death by the swiftness of the divine horse Areion. —— *δάκρυ* for *δάκρυα*. Hom. Il. xiii. 88, *δάκρυα λείβων*; but Il. vi. 496, *θαλερὸν κατὰ δάκρυ χέουσα*.

51. *οἰκτρος*, *lamentation*. Thus Soph. *Œd. Col.* 1636, *οὐκ οἴκτρου μέτα κατύγεστεν*. Comp. also Choeph. 401, and Blomf. Gloss. to that verse.

53. *λεόντων ὡς Ἀρη δεδορκότων*, *as of lions looking war-like*. Thus, below, v. 498, *φόβον βλέπων*, *looking fearful*, where it is equivalent to *βλέμμα φόβου*. Thus also in *Æsch. Pers.* 81, *ὅμησι λεόντων φονίον δέργυμα δράκοντος*. Similar is Hom. Il. ii. 269, *ἀχρείον ιδών*, *looking stupidly*. Il. iii. 342, *δεινὸν δερκόμενος*. Cfr. Math. § 409; Jelf, § 554. In reference to *λεόντων* it may be remarked, that *Æschylus* is fond of comparing his heroes with animals distinguished for prowess, especially the lion and eagle. Thus, e. g., Agam. 717; Choeph. 247, *γένναν εὐνων αἰετοῦ πατρός*, *the orphan offspring of the eagle father* (meaning Agamemnon).

54. *δεκτροφ*, *delay arising from fear*.

55. *πάλῳ λαχών*, *obtaining by lot*. Thus, Hom. Il. xxiii. 862, *αλήρῳ λάχων*. *πάλος* *sors*; *sensu primario quassatio*, *galeæ scilicet, in quam sortes seu tesseras singulorum nominibus inscriptas, demiserant*. Blomf.

57. *Πρὸς ταῦτα*, *accordingly, therefore*. Cfr. below, v. 312, *πρὸς τάδε*; also Eurip. *Phœn.* 531, and Soph. *Electr.* 383, *πρὸς ταῦτα φράζουν*.

58. *τάγευσαι*. *ταγεύω*, *properly to command, to lead*; *here, to arrange*. —— *τάχος* for *τάχα*, i. e. *ἐν τάχει, quickly*.

Thus, below, v. 675, *φέρ' ὡς τάχος κυημίδας*. Comp. Eum. 179, and Eurip. Rhes. 986. For other accusatives used thus adverbially, comp. Matth. § 425; Jelf, § 579. 7.

60. *κονιεῖ*. *κονιώ*, lit. *to soil with dust, to raise dust*; hence, *to march quickly*.

62. *κεδνός*, i. e. *ἀγαθός*. Comp. below, v. 407, and Soph. Ajac. 663, *οἰλακοστρόφος*, *the helmsman*. In Prom. 153 the term *οἰλακονόμος* occurs. —— This verse has been borrowed by Euripides, Med. 524, *ἀλλ' ὅστε νὰὸς κεδνὸν οἰλακοστρόφον*.

63. *πρὶν . . . Ἀρεος*, *before the breath of Ares*, i. e. the fury of war, *SHALL HAVE rushed down* (like a tempest); *πνοάς* is subject to *καταγίσαι*. On the various constructions of *πρὶν*, comp. Matth. § 522. 2. c.; Jelf, § 848. The expression *πνοαὶ Ἀρεος* is repeated below, v. 115.

64. *βοᾷ γὰρ κῦμα χερσαῖον στρατοῦ*, *the terrestrial wave of the army*, i. e. the army which rolls along like a roaring wave. The adjective *χερσαῖον* (*χέρσος*, *ἡ ἔρημος γῆ καὶ τραχεῖα*) is added to *κῦμα*, in order to define it, and to show that not a real wave is meant, but that the term is used metaphorically. Thus, below, v. 82, *κόνις . . . ἄναυδος . . . ἄγγελος*. See Matth. § 446. 10, Obs. 4, and Blomf. Gloss. ad Agam. 81.

65. *ὅστις ὀκιστος*, sc. *ἐστι*; translate, *and take the earliest possible opportunity for these measures*.

66. *τὰ λοιπά*, *de reliquo*. On this accusative, used adverbially, comp. note to *τάχος* in v. 58. —— *ἡμεροσκόπον*, *who watches by day*.

68. *ἀβλαβῆς ἔσει*, *thou shalt be safe* (from unexpected danger).

69. *πολισσοῦχοι*, poet. for *πολισσούχοι*. *οἱ τὴν πόλιν συνέχοντες καὶ φυλάσσοντες*, Schol. Eteocles addresses here especially Athene, Ares, and Aphrodite.

70. *Ἄρα τ' Ἐρινύς*. *Ἄρα*, Lat. *Dira*. *Ἐρινύς* has here the force of an adjective, so that we may translate *Ἄρα τ' Ἐρινύς, avenging (destroying) curse*. On the curse which Oedipus pronounced on his sons, comp. Introduction.

71. *Μή μοι πολιν . . . ἐκθαμνίσητε.* The subjunctive expresses ardent desire that the city may not be utterly destroyed. See Jelf, § 420. 3, Obs. —— *πρύμνοθεν*, from the bottom. The proper reading is, however, *πρέμνοθεν* (a stirpe), as restored by Voss from v. 1056. See Blomf. ad loc. and Wunder ad Soph. Antig. 708.

72. *δημάτων*, contr. from *δημάτων* (*δήμου-δημάτοις*). —— Ελλάδος φθόγγον χέονταν (*ἡγουν τὴν μὴ βάρβαρον οὖσαν*, Schol.). χέονταν, speaking, uttering; thus, Pind. Isthm. vii. 129 (Bergk), *θρῆνόν τε πολύφαμον ἔχεαν*.

73. *δόμους ἔφεστίους*, houses having altars. Blomf. disapproves of this meaning, and translates by *Græciae indigenas*; but the examples he adduces in support of his interpretation (Hom. Il. ii. 125, Æsch. Sept. 851, Eum. 574, Suppl. 361, etc.) have little resemblance to the passage before us.

75. *σχεθεῖν*. The Schol. says *σχεθεῖν* is used for *σχῆτε* or *σχέθητε*; it is, however, better to understand a word like *δέτε*, grant, *ποιεῖτε*, cause, or *εὐχομαι*. This elliptical use of the infinitive with the accusative in prayers and invocations is very common. Cfr. Matth. § 547; Jelf, § 671. 6.

76. *ἔντά. κοιωφελῆ καὶ ὑμῖν*, Schol. What interests both parties, gods and citizens.

78. After Eteocles has finished his address to the gods, and has withdrawn from the stage, the Chorus, consisting of Theban virgins, make their appearance. We must suppose them to hurry on the scene in great consternation, caused by the news which has just reached their ear of the approach of the Argive host. Having placed themselves in a position which enables them to survey the surrounding country, they become aware of the actual approach of the enemy by the cloud of dust which rises up in the direction of their camp. Their agitation now increases; for a time they are at a loss to whom to look for deliverance; but with the returning calmness of their minds, their trust

in the protecting help of their native gods also increases, so that (v. 110) they commence addressing the chief deities worshipped at Thebes successively in fervent prayer. Once more, however (v. 150), the Chorus are interrupted in their litany by the noise produced by the hostile army, now already stationed under the very walls of Thebes ; but (v. 165) they again recover from their terror, and conclude their prayer by a general address to the gods. — The Chorus, at least down to v. 164, is composed *κατὰ σχέσιν*, i. e. in one uninterrupted whole, an arrangement which is calculated, and on that account adopted by the dramatists, to give to lyrical composition more of the character of a narrative (cfr. Schol. ad Eurip. Phœn. 246). The general address to the gods, commencing at v. 164, has, however, been properly subdivided by Hermann into a strophe (vv. 164 – 172) and antistrophe (vv. 173 – 181). — *Θρῦμψαι*, Doric for *θροῦμαι* (which Blomf. reads, but Hermann rejects as not used by the Tragedians), *I utter*. The word is related to *θρῆνος*, *θρηνέω*, etc. — *φοβερά* is neut. plural, agreeing with *ἄχη*.

80. *'Ρεῖ, pours along like a stream* ; a word frequently used of an army. Comp. Eurip. Rhes. 290, *πολλῆ γὰρ ἡχῆ Θρῆκιος ῥέων στρατὸς ἔστειχε*.

81. *πείθει*. The Chorus cannot yet see the enemies themselves, but merely perceive a cloud of dust, which, *a mute, yet plain and trustworthy messenger, persuades* them that the Argive host is on the march. Comp. Virg. Æn. ix. 33, 34 : “ *Hic subitam nigro glomerari pulvere nubem Prospiciunt Teucri, ac tenebras insurgere campis.* ”

83. *Ἐλεδεμάς, lectum capiens*. Turnebus. This word Hermann rejects as not Greek. Schol. B. has *ἐλεδεμάς*, which he explains by *ἐλαύνων ἐμὲ ἐκ τῶν δεμνίων καὶ οὐκ ἐῶν καθεύδειν*. Hermann has proposed *ἐλέδεμας, destroying the body, murderous*, which has been approved of by Well. and taken into the text by Blomf., who reads *ἐλέδεμας πεδιο-*

**πλόκτυπος βοὰ χρίμπτεται.** The same reading Well. proposes, with the addition of **ώσι** before **χρίμπτεται**. Dindorf's proposed emendation (**ἄλε** vel **εἴλε** δ' **ἐμὰς φρένας δέος** · **ὄπλων κτύπος ποτιχρίμπτεται**, διὰ **πέδων** βοὰ **ποτάται**, **βρέμει** δ' . . . ) is, perhaps, too free. In the reading exhibited in our text we understand **ώσι** before **έγχρίμπτεται**. — **πεδιοπλόκτυπος** (**πεδίον, ὄπλή, κτύπος**) **βοή** is *noise made by the horses striking the ground with their hoofs.*

85. **δίκαν** = **δίκην**, *in the fashion of, like.* On the use of this accusative put in apposition to the verbal action expressed in **βρέμει**, cfr. Matth. § 425. 5; Jelf, § 580. 2. — **δροτίπον**, *striking the mountain.* Stanl. compares Virg. *AEn.* i. 245: “*Unde per ora novem vasto cum murmure montis It mare proruptum, et pelago premit arva sonanti.*” Comp. also *AEn.* ii. 304 and viii. 592.

87. **ἀλεύσατε, ward off.** The active of this verb is seldom found; it occurs again below, v. 141, where it means *protect by averting evil.*

88. **Βοῆ**, i. e. **σὺν βοῇ**. On the omission of the preposition, comp. Matth. § 405, Obs. 2. — **βοῆ** **ὑπὲρ τειχέων**, *with a shout (resounding) over the walls.*

90. **Ο λεύκασπις.** Thus, Hom. Il. xxii. 294, **Δηῆφοβον δ'** **ἐκάλει λεύκασπιδα.** Soph. Ant. 106, **τὸν λεύκασπιν Ἀργόθεν φέστα.** Stanl. also compares Eurip. *Phœn.* 1106, **λεύκασπιν εἰσορᾶμεν Ἀργείων στρατόν.** **λευκός** has, however, the force of **λαμπρός, burnished.**

91. **Εὐτρεπής, ready, agile.** The vulgate has **εὐπρεπής, adorned with arms.** The former, which is found in similar passages in the Tragedians, has been adopted by Blomf. and others; the latter is retained by Well. After **διώκων** we may either supply **πόδας**, or take it absolutely, *hurrying on.*

92. **Τίς ἀρα ρύσεται, quis igitur defendet** (sc. **ἡμᾶς τῶν τουτῶν**, Schol. B.). The particle **ἀρα** expresses with peculiar force the embarrassment of the Chorus, who do not

know whom of the gods to address for assistance. Comp. Jelf, § 872. 2. c.

95. *Πότερα . . . δαιμόνων.* *πότερα* is neut. plur. agreeing with *βρέτη*. In *δῆτα* the agitation of the Chorus is again expressed. *ποτιπέσω* *βρέτη*, i. e. *πέσω πρὸς βρέτη*. Butl. *προσπίπτω*, like other verbs compounded with the prepositions *πρός* and *ἐπί*, is usually construed with a dative; we should, therefore, expect *βρέτεσι*; but these verbs frequently govern the accusative, because *πρός* and *ἐπί* govern that case. Cfr. Matth. § 402. 6, Obs.

96. *ἀκμάζει . . . ἔχεσθαι*, *it is high time to embrace the images.* *βρέτεων*, which is an Ionic form from *βρέτας*, stands in the genitive, because only a part of the statues was embraced. Thus, Eurip. Hec. 398, *δποῖα κισσὸς δρυός, ὅπως τῆς δ' ἔξομαι*. Cfr. note to v. 43, above.

101. *Πέπλων . . . ἔξομεν.* Construe: *πότε, εἰ μὴ τῦν, ἔξομεν ἀμφὶ λίταν πέπλων καὶ στεφέων*. — *ἔχειν ἀμφὶ τι* means *to be occupied with, to engage in.* Thus, Xenoph. Cyr. 5. 44, *δ μὲν Κναξάρης ἀμφὶ δεῖπνον εἶχεν*. — In times of great public danger the ancients were accustomed to walk in procession to the images of the gods, and adorn them with garments and flowers. The first instance of this ceremony we find in Homer (Il. vi. 87), where Helenus advises Hector to urge his mother to take the best and largest *πέπλον* and dedicate it to Athene by placing it over her knees. For more examples, see Stanl.

104. *Κτύπον δέδορκα = κτύπου ἀκούω.* Comp. Prom. 21, *ἴν' οὕτε φωνὴν οῦτε του μορφὴν βροτῶν δψει.* “Verbis videndi, quum sit is sensus omnium nobilissimus, reliquorum sensuum perceptiones declarantur.” Brunck ad Soph. ΟEd. Col. 138. — *οὐχ ἐνός = πολλῶν.* “Consulque non unius anni,” Hor. Carm. iv. 9. 32, and Blomf. Gloss. ad loc.

105. *παλαίχθων Ἀρης.* To Ares and Aphrodite, the ancestors of the royal race, the Theban territory was sacred. The walls of Thebes were called *Ἀρειον τεῖχος*, because

they had been erected by Cadmus, and Harmonia, daughter of Ares and Aphrodite. There was also near Thebes a fountain Areteia, which stood under the protection of Ares. — παλαίχθων, *the ancient possessor of the land*. — τὰν τεάν γάν, i. e. τὴν σὴν γῆν, *thy city*, for γῆ has often the force of πόλις. Comp. Soph. Antig. 937; Eurip. Phœn. 252, where Thebes is called ἐπτάπυρος γᾶ; Evang. Math. ii. 6, καὶ σῦ, Βηθλεέμ, γῆ Ἰουδα. The vulg. reads, τὰν σὰν γᾶν, but the form τεάν occurs also in Soph. Antig. 604, and τεοῖσι for σῶσι in Aesch. Prom. 162.

106. ἐπιδ' ἐπιδε πόλιν. The word ἐπιδε is repeated in order to express the alarm of the Chorus. Thus, below, v. 110, ἵτ', ἵτε πάντες, and Aristoph. Vesp. 209, σοῦ, σοῦ πάλιν σοῦ.

109. πολισσοῦχοι χθονός. On this redundant expression compare Soph. Ant. 153, δ' Θήβας δ' ἐλείχθων Βάκχοις, and Wunder ad loc.

111. Ἰδετε . . . ὑπερ, i. e. λόχον ικέσιον (= ικετεύοντα) ὑπέρ τοῦ μὴ εἰς δουλείαν ἀχθῆναι. Schol. A. The term παρθένων refers, of course, to the virgins who constitute the Chorus.

113. Κῦμα . . . δοχμολόφων ἀνδρῶν, lit. *the wave of warriors, with obliquely bending helm-bushes*. On the metaphor in κῦμα comp. below, vv. 758 and 1078, and Xenoph. Anab. i. 8. 18, ὡς δὲ πορευομένων ἐξεκύμανε τι τῆς φάλαγγος.

117. On metrical grounds, Dind. proposes 'Αλλ' ὁ Ζεῦ πάτερ, πάτερ παντελές.

118. ἀρήξον δαίων ἀλωσιν, *ward off conquest by the enemies*; the genitive expressing the authors of the conquest. Comp. Matth. § 375; Jelf, § 499. ἀρήγειν is used in the sense of ἀπαμύνειν. So Eurip. Med. 1275, ἀρήξαι φόνον δοκεῖ μοι τέκνοις. Heracl. 840, οὐκ ἀρήξετ' αἰσχύνην πόλεις;

121. Κυκλοῦται. Comp. Aristoph. Ran. 1358, κυκλούμενοι τὴν οἰκίαν. — φόβος δ' ἀρείων (i. e. πολεμίκων, Schol.) ὅπλων. The vulgate has ἀρηῶν. The form in our text is Ionic. The Schol. supplies ὑπό; it is, however, a causal genitive.

122. Διάδετοι δέ. The construction is χαλινοὶ διάδετοι γενίων, i. e. δετοὶ διὰ γενίων. (Blomf.) γενίων is, by synizesis, dissyllabic; hence, Dind. proposes to read γενῖν, in analogy with Ἐρινῦ for Ἐρινύων in Eurip. Iph. Taur. 931, and elsewhere.

123. Κινίρονται φόνον, *rattle murder.*

125. Δορυσόοις σάγαις, *with warlike armor.* Δορυσόοις (lit. *brandishing the spear*) stands, for the sake of the metre, for δορυστόοις. — πύλαις ἐβδόμαις. According to Thomas Magister, ἐβδόμαις stands for ἑπτα. This has been adopted by Stanl., Butl., Hermann, and Well., but has been properly rejected by Valckenaer, who says, in Diatr. de Aristobulo, p. 119, “Septem duces non stabant ad *septem portas*, sed adstabant portarum *septimæ*, forsitan in vicino Jovis altissimi templo, κλήρῳ λάχοντες, sortiti, quam quisque de septem portis sibi haberet tuendam: nondum ad suum quemque ducum stationem missos liquet ex v. 282.”

127. φιλόμαχον κράτος. Schütz compares Agam. 109, Ἀχαιῶν δίθρονον κράτος.

130. ἵππιος ποντομέδων ἀναξ. Festus, viii., says that Poseidon was called ἵππιος, either because Pegasus and Areion were his offspring, or because by opening the earth with his trident he created the horse. Comp. Virg. Georg. i. 12. Hence, also, Pindar calls horses Ποσειδώνιοι ἵπποι (Olymp. v. 49). According to the Scholiast to Soph. OEd. Col. 709, however, this epithet was given to Poseidon because he was the first who taught men to break horses and put bridles on them. Comp. Soph. loc. cit., ἀναξ Ποσειδὰν, ἵπποισιν τὸν ἀκεστῆρα χαλινὸν πρώταισι ταῖσδε κτίσας ἀγνιάτις. The epithet ποντομέδων, *lord of the sea*, is also given to Poseidon by Pindar in Olymp. vi. 176 (103 Bergk.); it occurs also in Eurip. Hippol. 744; Aristoph. Vesp. 1531.

132. Ἰχθυβόλῳ μαχανᾷ Ποσειδάν, Dor. for Ἰχθυβόλῳ μηχανῇ Ποσειδᾶν, *the fish-striking instrument*, i. e. *trident*.

140. ἀτε. Epic and Doric form for ἥτις. — προμάτωρ,

Dor. for προμήτηρ. Why the Cyprian goddess is here called προμάτωρ has been mentioned above, v. 104.

141. "Αλευσον. See above, v. 88.

142. θεοκλύτοις, *calling on the gods*. The Scholiast explains, μεγάλαις, ἀς καὶ δὲ θεὸς ἀκούσειεν. So Blomf., "diis audiendus." — λιταῖσι σε θεοκλύτοις ἀπύονσαι. The accusative σε belongs to ἀπύονσαι, and not to πελαζόμεσθα, *calling on thee, we draw near* (viz. to thy altar). Cfr. Jelf, § 583.

145. Καὶ σὺ, Λύκει' ἄναξ. Germanus Valens Gnelliush (as quoted by Stanl.) refers these words to Pan, because Apollo, who elsewhere (in Agam. 1228) is called by Aeschylus Λύκειος Ἀπολλον, is again invoked below, in v. 159. However, Apollo is undoubtedly meant here, as also in Soph. Electr. 6, τοῦ λυκοκτόνου θεοῦ ἀγορὰ Λύκειος, since only the chief deities worshipped at Thebes are addressed by the Chorus, and Pan cannot be counted among that number. The word Λύκειος is variously derived: from his being the chief god of Lykia, from his having extirpated wolves (λύκος) in the district of Sicyon (Pausan. ii. 9. 7), and from his producing the dawn (λυκή). Aeschylus, it seems, has punned with these different meanings of Λύκειος, deriving the first Λύκειος from Λύκια (or perhaps λυκή), and the second from λύκος, so that the line may be rendered, *and thou Lykæan king (lord of light) become a wolf-slayer to the hostile host.*

146. στόσων ἀυτᾶς. ἀυτᾶς is causal genitive. Jelf, § 481. 1. We may, however, also understand ἐνεκα (or ἐπί). Well. prefers ἀυτᾶς, which is found in two manuscripts, as an absolute accusative.

148. Τόξον εὖ πυκάσον, *equip thyself well with the bow*, i. e. hold thy bow and arrows in readiness to defend our city against our enemies.

153. "Ελακον . . . χρόαι, *the naves of the axles weighed down* (by the men standing on the chariots), *creaked*. Comp. Hom. Il. v. 838, μέγα δ' ἔβραχε φήγυνος ἄξων βριθοσίην, and Virg. Aen. vi. 413, "Gemuit sub pondere cymba."

154. Bothe rejects this line, as having been repeated from v. 150. The same is done by Blomf. and approved of by Dind., who proposes to transfer v. 152 to this place.

155. Δορυτίνακτος . . . ἐπιμαίνεται. διὰ τῶν δοράτων τῶν πολεμίων κινούμενος δ ἀλήρ ταράσσεται, Schol. B. Hypallage pro τὰ δόρατα τὸν αἰθέρα τινασσόμενα. Is. Casaubon.

156. Τί πόλις ἄμμι πάσχει. ἄμμι, Epic and Æol. for ἡμῖν. The dative *ἄμμι* does not, as some think, belong to *πόλις* and stand for *ἡμετέρα*, but is a sort of redundant dative, used chiefly in familiar language, and expressing the interest which the speaker has in what he asserts or desires. Of the many instances of this dative which might be quoted, we will allude only to the well-known passage in Xenoph. Cyropæd. (i. 3. 2), where Cyrus, meeting with his rather oddly dressed grandfather, exclaims, *Ἄ μῆτερ, ὡς καλός μοι δ πάππος.* The same familiar usage of the personal pronouns is met with in other languages. Thus, the Germans say, “Das ist mir ein schöner Kerl,” *That is a fine fellow* (ironically), and the French, “Emporte-moi-cela?” etc. — *τί γενήσεται; what is to become of it?* Comp. below, v. 297, *τί γένωμαι;*

157. ἐπάγει. Dind. proposes, for the metre's sake, to read *ἐπάξει*, which the sense also seems to require, though it is not found in any of the manuscripts.

158. Ἀκροβόλων . . . ἔρχεται. These words are variously interpreted. Pauw. proposes to supply the preposition *ἐξ* or *ἀπό*, and understands that the Thebans hurl the stones down from the battlements upon the Argives; whilst Heath (supplying *κατά*) takes the stone-shower as coming from the enemy against the Theban walls, the battlements of which are hit on the top. This latter is undoubtedly the simplest and best explanation of the passage. Blomf. translates *ἀκροβόλων λιθάς* by “*lapidum imber a velitibus jactus,*” *a shower of stones thrown by the velites* (light-armed troops), whilst Well. takes *ἀκροβόλος* actively, and renders it “*de-*

super tela jaciens." Both interpretations are, however, too harsh. See Linw. ad loc.

161. *Kai Διόθεν . . . μάχαις.* The sense of these words is very obscure, and we may, with Dind., suppose that several words have been lost after *Διόθεν*. Translate, *The war-deciding, sacred issue in battles comes from Zeus.* Blomf., however, renders *πολεμόκραντος*, "a bello confectus." A different, but perhaps rather too fanciful interpretation of the passage, is given by the Scholiast, and partly adopted by Dind. (see Schol. A. ad loc.). Blomf. and Well. take *εἰ μάχαις* together with the following sentence.

162. *Σύ τε μάκαιρ' ἄνασσος' Ὑγκα.* *ἄνασσα* is a title by which goddesses were addressed, as gods by *ἄναξ*. So Athene in Hom. Od. iii. 380, *ἀλλὰ ἄνασσος' ἐληθι.* — *Ὕγκα.* Schol. A. mentions that the Phoenician name of Pallas was *Ὕγκα*, and that Cadmus instituted her worship under that name in Bœotia, after he had slain with her assistance the dragon who watched the sacred fountain of Ares. According to the Scholiast to Pindar, Olymp. ii. 45, the surname was given to Athene from the village of Onkas in Bœotia, near Thebes, where she was worshipped. One of the seven gates of Thebes, before which the temple of Onkas Athene was situated, was called "Onkaean gate." Cfr. below, v. 486, *πύλας ἔχων Ὑγκας Ἀθάνας*, and 501. — *πρὸ πύλεων* is to be construed with *ἄνασσος' Ὑγκα*, because her temple and statue were, as has already been remarked, situated in the neighborhood of Thebes. The ancients firmly believed in the actual presence of the gods in their shrines and statues; hence, for instance, they washed and dressed them, and even imagined occasionally to discover traces of life in the wood, ivory, or stone of which the images were made. Cfr. below, note to v. 217. By *ἐπτάπυλον ἔδος*, *the seven-gated dwelling-place*, of course Thebes is meant.

167. *τέλειοι τέλειαι τε, unfailing.*

169. *δορίπονον*, *laboring under the evils of war*. Thus, below, v. 628, *δορίπονα κακά*.

170. 'Ετεροφώνη στρατῷ, *to an army speaking a different dialect*. τῷ μὴ βοιωτιάζοντι. ἐπειδὴ δὲ Ἐλλῆνες καὶ οἱ Ἀργεῖοι, οὐκ εἰπεν βαρβαροφώνη. — 'Ετεροφώνη means here, however, as much as *hostile*. — To make this verse agree with the corresponding line (v. 179) in the antistrophe, the word *μοί* has been inserted by Schütz before *στρατῷ*, and *γέ* has been suggested by Blomf.

171. *πανδίκους*, *just*, because they were made in behalf of their native country. Blomf. prefers, however, *πανδικῶς*. The λιταὶ are χειρότονοι, i. e. accompanied by the out-stretching of their hands.

175. ἀμφιβάντες, *walking around* for protection. Comp. Hom. Il. i. 37, κλῦθι μεν, Ἀργυρότοξ, δε Χρύσην ἀμφιβέβηκας.

176. φιλοπόλις. Ion. for φιλοπόλιες, which the vulgate has. After φιλοπόλις understand ἔστε.

180. Φιλοθύτων δέ τοι, κ. τ. λ., *Remember the sacrifice-loving, sacred rites of our city*. The δρυα are properly the sacred rites (*μνηστηρία*) with which certain gods, as Demeter, and especially Dionysus, were worshipped. Comp. Grote, Hist. of Greece, Vol. I. p. 30. Here, however, sacred rites in a more general sense are meant; so, also, in Soph. Antig. 993, where cfr. Wunder, and Trach. 765. On the redundant use of *μοί* compare what has been said above, v. 156.

182. θρέμματ' οὐκ ἀνασχετά. *θρέμμα* is properly any thing that is nourished, an animal, but is frequently used as a word of reproach; as, *creature*. Thus, Soph. Elect. 622, ὁ θρέμμ' ἀναιδές; Trach. 574; and Eurip. Androm. 261, ὁ βάρβαρον σὺ θρέμμα καὶ σκληρὸν θράσος. — ἀνασχετά, *tolerable*. Comp. Æsch. Fragm. 281, Κακοὶ γὰρ εὐ πράσσοντες οὐκ ἀνασχετοί.

183. 'Η ταῦτ', *are these things really*. The particle *η* expresses the irony with which Eteocles asks the question. Supply *εστί* after *σωτήρια*.

184. θάρσος. Properly, *courage*; here, that which gives courage, *encouragement*. Schütz compares Hom. Il. ix. 702, τὸ γὰρ μένος ἐστὶ καὶ δλκή. Add Eurip. Suppl. 1128, πᾶ δάκρυα φέρεις φίλα ματρί, where δάκρυα are the objects which cause the tears. See Mitchell's Frogs, ad v. 645.

185. Βρέτη πεσούσας πρός, i. e. πεσούσας πρὸς βρέτη. Soph. Ed. Tyr. 176, ἀκτᾶν πρός ἐσπέρον θεοῦ.

186. Αἴειν, λακάζειν. These words qualify the *ταῦτα* in v. 183. Their position is very expressive of the passion with which Eteocles addresses the Chorus. The words *σωφρόνων μισήματα* may be taken either in apposition with *αἴειν, λακάζειν*, and be rendered *things hateful to the wise*, or we may refer them to the women (*θρέμματα*), and translate *ye abominations to the wise*. This latter is preferred by most editors, and is perhaps more likely to be the true interpretation, as *μίσημα* is frequently used by the Tragedians as a word of reproach to persons. (Soph. Electr. 289; Eurip. Hippol. 407; Fragn. 531, Dind.) It seems, also, the more natural interpretation, because a man in a violent passion, such as Eteocles was in, would not be apt to make the moral reflection which lies in *σωφρόνων μισήματα*, if taken in apposition with the two preceding infinitives.

187. ἐν εὐεστοῖ φίλῃ. εὐεστώ (from *εὐ* and *εἰμί*) = *εὐτυχία*, *well-being, prosperity*. Comp. Blomf. Gloss. ad Agam. 630.

189. Κρατοῦσα . . . θράσος. *κρατοῦσα* agrees with *γυνή*, implied in *τῷ γυναικείῳ γένει* of the preceding line. Grammarians call this figure the *σχῆμα πρὸς τὸ σημαινόμενον*. Comp. Jelf, § 382. 1. Similar are Soph. Phil. 497, τὰ τῶν διακόνων . . . ποιούμενοι, and Aesch. Agam. 79, τό θ' ὑπέργηρεων . . . παιδὸς δ' οὐδὲν ἀρείων, where see Blomf. — *θράσος, impudence, audacity*; the quality used for the person that possesses it. Thus, Soph. Ant. 756, *γυναικὸς ὁν δούλευμα*, i. e. *δοῦλος*.

192. διερροθήσατ' ἄψυχον κάκην, *ye hare by your cries pro-*

duced in the citizens dastardly cowardice; the word πολίταις belonging to διερροθήσατε. —— κάκην, cowardice. Thus, Eurip. Iph. in Taur. 676, καὶ δεδίαν γὰρ καὶ κάκην. Also, Eurip. Medea 1051.

193. Τὰ τῶν θύραθεν, i. e. τὰ τῶν πολεμίων.

195. Τοιαῦτά τὰν . . . ἔχοις, such things you will encounter, etc. The optative with ἄν softens the assertion.

196. Κεὶ μή τις . . . ἀκούσεται, and if there is any one who will not obey. The particle μή is to be construed with ἀκούσεται.

197. χῶ τι = καὶ ὁ τι. —— μεταίχμιον, in medio positum, intra duas acies. “Vir et fœmina et quicquid inter hæc nomina omitto, i. e. pueri, virgines.” Blomf.

198. Ψῆφος . . . βουλεύσεται, a fatal vote, i. e. sentence of death, will be passed. βουλεύσεται, fut. mid. with the force of the fut. pass., which is not in use. On the passive use of these futures, comp. Eur. Orest. 440, ψῆφος καθ' ἡμῶν ὀστεῖ τῇδ' ἡμέρᾳ, and Jelf, § 364, Obs.

199. Λευστῆρα . . . μάρον. Construe: οὐ τι δὲ μὴ φύγη μάρον λευστῆρα δήμου, He shall by no means escape from death by stoning, inflicted by the people. —— λευστῆρα. τὸ λιθαβόλιον. Etymol. Magn. Homer calls the death by stoning λάῖνον χιτῶνα (Il. iii. 57). Soph. Ajac. 252 has λιθάλευστον Ἀρη, and Antig. 36, φόνον δημάλευστον. See Mitchell's Acharn. p. 79, and Blomf. Agam. p. 312. — On the attributive genitive δήμου, comp. Jelf, § 483, Obs. 4. —— οὐ τι μὴ φύγη, i. e. οὐ φεύξεται. Cfr. above, v. 38, and Jelf, § 415.

201. τίθει. 2 pers. sing. pres. imper. act. from the old form τιθέω.

204. ἀρματόκτυπον ὅτοβον, the noise made by the rattling of chariots.

205. σύριγγες ἐλίτροχοι. *Parts pro toto*, the hole in the nave of the wheel for the wheel itself. ἐλίτροχοι περὶ ἀδλίσσονται οἱ τροχαί. Schol. A.

206. Ἰππικῶν . . . χαλινῶν. Understand δτοβον, and construe: (δτοβον) τε χαλινῶν πυριγενετῶν πηδαλίων ἵππικῶν ἀνπνων δὰ στόμα, *hearing the noise of the fire-born (i. e. wrought in the fire) bit, the rudder of horses, sleepless in their mouths.* The passage is, however, probably corrupt. As the words ἵππικῶν τ' ἀνπνων do not agree with the corresponding verse in the antistrophe, ἀγρύπνων (*sleepless*) has been conjectured by Seidler, and approved of by Dind., Well., and Blomf., the latter of whom even has taken it into the text, and compares Prom. 358, Ζηρὸς ἀγρυπνον βέλος. Besides, Schütz has proposed διαστόμα (*bit*) for δὰ στόμα, which Well. has received. Dind., however, rejects it, on the ground that the end of a dochmius could scarcely fall here into the middle of a word; he however admits the necessity of reading στόμα, both for the sake of sense and metre. The reins are called *sleepless*, because the horse moves them incessantly to and fro. Schütz compares the whole passage with Eurip. Hippol. 1221, where Valckenaer quotes Ovid, Trist. i. El. iv. 11.

208. δ ναύτης . . . σωτηρίας. “δ ναύτης . κατ' ἐξόχην summus sc. nautarum, qui a patrono navi præficitur; κυβερνήτης, gubernator, qui navem gubernaculo regit.” Stanl. — ἀρι μή, κ. τ. λ. Translate, *Has ever the sailor, by hastening from the stern (the helm) of the vessel to the prow (where the image of the tutelary deity was placed) found a means of safety?* Thus, says Eteocles, neither will you nor would I do any good to the state by running to the temples of the gods. ἀρι μή. The μή added to ἀρι expresses the conviction of Eteocles that his question is to be answered in the negative. Blomf. quotes Soph. Electr. 446; Antig. 632. Comp. also Matth. § 614, and Jelf, § 873. 3.

210. ποντίφ πρὸς κύματι. πρὸς governs κύματι in the dative after καμούσης, because the notion of the standing still of the vessel, whilst she struggles against the waves, is predominant in the mind of the poet. See Jelf, § 645.

212. *θεοῖσι πίσυνος.* Comp. Suppl. 351, ἀλκῇ πίσυνος. Eurip. Suppl. 121, κήρυξις Ἐρμοῦ πίσυνος. — *νιφάδος ὅτι* δλοῖσ. *νίφας* is properly a snow-storm; here it signifies the shower of stones which the besiegers threw against the city. After *θρόμος* understand ἐγένετο.

214. *πρὸς μακάρων λιτάς, to prayers to the gods.* Thus, Soph. Antig. 1184, παλλάδος θεᾶς ὅπως ικοίμην εὐγμάτων προσῆγος. Cfr. Jelf, § 464. 3. — The genitive *πόλεος* is governed by *ὑπερέχοιεν.* *ὑπερέχειν τιός, to extend over something.*

216–218. *Πύργον . . . λόγος.* Well. ascribes these three lines altogether to Eteocles, placing a full stop after *θεῶν*, instead of a mark of interrogation; because Eteocles speaks three senarii between each strophe of the Chorus, and the poet would not have broken through this rule in this one instance. This is undoubtedly true, yet, as the verses stand, they give scarcely sufficient sense if assigned to Eteocles alone. Dind. considers, on that account, v. 217 as an interpolation. — *στέγειν, to be proof (tight) against.* See below, v. 797.

217. *Οὐκον . . . θεῶν; Well, will this then not come from the gods?* On the use of *πρὸς* c. genit., expressing the author from whom something proceeds, cfr. Matth. § 316. d, Obs.; Jelf, § 638. 2. c. — *Ἄλλ' . . . λόγος.* It was a popular belief among the ancients, that, before a city was taken by the enemy, the gods were accustomed to leave it. Stanl. compares Eurip. Troad. 25; Virg. Æn. ii. 351. Add Livius, v. 15, sub fin., and Horat. Carm. ii. 1. 25–27. Schol. A. relates that Sophocles, in a lost tragedy entitled *Ξοανηφόροις* (*The Image-bearers*), represented the native gods of Troy as carrying their wooden images (*ξόανα*) on their shoulders out of the city when on the eve of destruction. Burton adds, that hence arose the custom of carefully guarding the images in times of great danger, and of even fastening them in the temples. Cfr. G. Curtius Rufus, iv. 3: “Cumque unus e civibus concioni

indicasset, oblatam esse per somnum sibi speciem Apollinis urbem deserentis, . . . quamquam auctor levis erat, tamen ad deteriora credenda proni metu, aurea catena devinxere simulacrum," etc. Construe, *τοὺς θεοὺς τῆς ἀλούσης πόλεως ἐκλείπειν*, taking the verb intransitively.

221. *Ἀστυδρομομένας, stormed, overrun by the enemies.* It may also, with the Scholiast, be referred to the citizens who, during the sacking of the city, run to and fro in the greatest confusion.

222. *Ἀπτόμενος πυρὶ δαίφ,* sc. *τῆς πόλεως, setting hostile fire to the city.* On the gen. *τῆς πόλεως* understood, see above, v. 43. We have adopted the translation of Linwood, who, with Butler, takes *ἀπτόμενον* in a middle sense. Stanl. and Well., however, construe it as in the passive voice. In the former case, *στράτευμα* refers to the army of the Argives, in the latter to the Thebans, and is to be taken for the city of Thebes itself. According to Well. the words would be translated, *And the (Theban) army (i. e. city) burned by the hostile fire.*

223. *Μή μοι θεοὺς, κ. τ. λ., Do not in calling on the gods take evil counsel;* i. e. do not, although coming here for the purpose of praying to the gods, cause panic amongst the soldiery by your cries and lamentations, and thus injure the state. On the dative *μοι* cfr. above, ad v. 156.

224. *Πειθαρχία . . . σωτῆρος.* Construe, *Πειθαρχία γάρ, γύνη, ἐστὶ μήτηρ τῆς εὐπραξίας σωτῆρος*, taking the nominative *γύνη* for the vocative *γύναι* (which Blomf. has received), and *σωτῆρος* as an adjective, qualifying *εὐπραξίας*. On the use of the nominative for the vocative, comp. Jelf, § 476. Dind., however, approves of Hermann's conjecture, *γονῆς σωτῆρος, the siring offspring*, in apposition with *εὐπραξίας*.

225. *Λδ' ἔχει λόγος, habes meam sententiam,* Schütz and Dind. It seems, however, better to translate, with Blomf. and others, *thus the proverb has it.* Cfr. Eurip. Iph. in Aul. 72, *ἄτε δέ μήθος ἀνθρώπους ἔχει.*

227. Πολλάκι . . . δρθοί. Construe, Πολλάκι δὲ (ἰσχὺς) δρθοί ἐν κακοῖσι τὸν ἀμήχανον (sc. ἄνδρα) κάκ (i. e. καὶ ἐκ) χαλεπᾶς δύσ, νεφελᾶν κρημναμενᾶν ὑπερθ' ὀμμάτων, *clouds hanging over his eyes* (i. e. above his head). The words νεφελᾶν κρημναμενᾶν (Doric for νεφελῶν κρημναμένων) are in the genitive absolute. Stanl. compares Cicero de Arusp. Respons. c. 3, and Orat. iv. in Catil. 2: "Circumspicite omnes procellas, quæ impendent nisi providetis." See also Blomf. ad Pers. 673.

230. σφάγια καὶ χρηστήρια. σφάγια are the victims slain at the sacrifices, χρηστήρια those which were slain before consulting the gods.

231. ἔρδειν, *to sacrifice*. Comp. Hom. Il. i. 315, ἔρδον δ' Ατόλλων τελέσσας ἑκατόμβας.

232. Σὸν, i. e. τῶν γυναικῶν.

235. Τίς . . . στυγεῖ; Τίς, which the metre requires, is a correction of Heath's, adopted by most editors; all the manuscripts have *τί*, which Well. retains as giving better sense. Translate, *What envy (of yours) finds fault with these things?* i. e. Why do you object to our pious faith in the efficacy of the gods, that moves us in these times of public danger to turn to them for protection and help? Stanl. compares Virg. AEn. iv. 349: "Quæ tandem Ausonia Teucros considere terra Invidia," etc.

237. ὡς μή = *īva μή*. — κακοσπλάγχνος, *cowards*; the opposite is θρασύσπλαγχνος, *brave*. Comp. Blomf. Gloss. ad Prom. 755.

239. ἀνάμιγα. Well., Blomf., and others read *ἀμα*, which means the same thing. On the dative φόβῳ, comp. Jelf, § 594. 2.

241. Τίμον ἔδος, *this sacred seat*; sacred, because the images of the gods stood there.

243. κωκυοῖσιν ἀρπαλίζετε, sc. τὴν πύστιν, *do not receive the news with lamentations*.

244. Τούτῳ . . . βροτῶν, *For on such slaughter of mortals*

(as you will soon see) *Ares feeds*; i. e. this is the necessary consequence of war. Well. and Blomf., however, read φόβῳ instead of φόνῳ, which they refer to the terror of the Chorus. Dind., who adopts this reading, places behind βόσκεται a comma, and construes, Τούτῳ γάρ, φόβῳ βροτῶν, Ἀρῆς βόσκεται.

245. Καὶ μήν, and yet I hear. On this force of καὶ μήν γε, comp. Jelf, § 735. 10. — φρυάγματα ἵππικά, neighing.

246. Μή τὸν . . . ἄγαν, do not bear too openly, i. e. do not show your feelings too plainly. Blomf. compares Hom. Hymn. Merc. 92, and Plaut. Mil. II. vi. 88.

247. ὡς κυκλουμένων, sc. τῶν πολεμίων. κυκλουμένων has an active force, as above, v. 121.

248. Οὐκοῦν . . . πέρι. Translate οὐκοῦν by *surely, certainly*. Properly the sentence should be, Ἀρκεῖ με περὶ τῶνδε βουλεύειν οὐκοῦν; *Is it not true?* This positive force of οὐκοῦν has been illustrated by Passow, and Liddell and Scott sub voce οὐκοῦν. Comp. also Jelf, § 791, Obs.

250. Οὐ σῆγα; . . . πτόλιν. Οὐ σῆγα, sc. ἀνέξει or μητέσι, *Wilt thou not remain in silence?* σῆγα being an adverb. The full expression is found in Soph. Ajac. 75, οὐ σῆγεις. The particle οὐ expresses the command contained in the first, and μή in μηδέν the prohibition contained in the second clause of the verse. Comp. Wunder ad Soph. OEd. Tyr. 618. In μηδὲν τῶνδ' ἔρεις, the second person of the future is used with the force of the imperative. Cfr. Matth. § 511. 3. Elmsley ad Eurip. Med. 1120 places, however, the sign of interrogation after πτόλιν, which is adopted by Dind.

251. Ω ξυντελεια (i. e. τῶν θεῶν). The Chorus address themselves to the images of the tutelary deities, which were placed in the Acropolis.

252. Οὐκ ἐσ φθόρον, κ. τ. λ. “Breviter dictum pro οὐκ ἐσ φθόρον εἰ καὶ σιγῶσ’ ἀνασχήσει τάδε; Similis imprecatio apud Soph. OEd. Tyr. 1146, οὐκ εἰσ δλεθρον; οὐ σιωπήσεις οὐσιε;”

Dind. The sense is, *Go to perdition and bear it in silence.*

253. Θεοὶ . . . τυχεῖν. Understand εὐχομαι or δότε, which is usually omitted in prayers. Comp. Hom. Il. viii. 179, Ζεῦ πάτερ, ή Αἰαντα λαχεῖν (sc. δός) ή Τυδέος νιόν. Markland ad Eurip. Suppl. 3, and our note, v. 75, above.

257. ἄνδρας. If we read ἄνδρας, we must understand ὄπασας from the preceding line. Well. and Blomf., however, read ἄνδρες, which is found in several manuscripts. ἀλφ is 3 sing. aor. 2 pass. from ἀλίσκομαι; the subjunctive is used, because the case is merely supposed as possible, not as really existing.

258. Παλινοτομεῖς. We may (with Butler) suppose the Chorus to have spoken the preceding line in an undertone, so that Eteocles, not understanding the import of the words, thought that the Chorus were again commencing with their lamentations. He therefore asks, *Are you muttering again?* etc. αδ is to be construed with παλινοτομεῖς, and not with θιγγάνουσα.

260. Αἰτουμένῳ . . . τέλος, sc. εὐτυχής ἀν εἶην, *If you would grant me, asking it, a small favor, sc. I would be glad.* ει or ει γάρ is thus frequently used to express the wish of the speaker, as also the Latin si in Virg. AEn. vi. 187, as quoted by Abresch. The same editor also compares Soph. OEd. Tyr. 863, ει μοι ξυνείη φέροντι μοίρα, and Eurip. Hec. 836. See also Jelf, § 855, Obs. 1. τέλος (i. e. τῆς αἰτήσεως).

261. Λέγοις ἀν ὡς τάχιστα, sc. τὴν αἰτησιν. Λέγοις ἀν is a softened imperative for λέγε, which was chiefly used in addressing the gods or persons of superior rank. Comp. below, v. 316, ἀριστε.

263. τὸ μόρσιμον, *death.*

264. Τοῦτ' ἀντ' ἐκείνων. With τοῦτο Eteocles refers to the resolution of the Chorus, expressed in the preceding line; by ἐκείνων he means the lamentations which the Chorus had been uttering before. αἰρεῖσθαι ἀντί τυρος, *to take in preference to.*

265. ἐκτός οὖσ' ἀγαλμάτων, *being, keeping away from the images.* The images were placed in the middle of the temple on pedestals, and inclosed with rails. To this inclosure (*συκός*) the word *ἐκτός* has reference. Cfr. Potter, *Archæol. Græc.* p. 196.

266. Εὗχουν τὰ κρείσσων, *pray for better things.* On the construction of verbs of praying, etc., comp. supra, v. 45, and below, v. 633. The words *ξυμμάχους εἶναι θεούς* are in apposition with *τὰ κρείσσων*; the vulgate has a comma after *κρείσσων*.

268. Ὁλολυγμὸν ἵρδον εὐμενῆ πανάπονον, *raise the sacred propitiatory shout.* The active signification of *εὐμενῆ*, as Stanl. has given it, and which is supported by the Gloss. of Schol. A., seems in this instance preferable to *auspicious, benign*, which is the more common meaning of the word; for the *præan* was sung, not only after, but also before the battle, for the double purpose of propitiating the gods and inspiring the troops with courage. Comp., for instance, Xenoph. *Anab.* iii. 2. 9, where, at the council of the generals elected in the place of those who had been treacherously slain by Tissaphernes, Xenophon proposed a plan for their future march and conduct, which being adopted, the author adds: *ἐκ τούτου εὗξαντο καὶ ἐπανάποναν.* Cfr. below, v. 825.

269. θυστάδος. Schol. A., *τῆς παρὰ ταῖς θυσίαις γενομένης.* Soph. *Antig.* 1019, *θυστάδας λιτάς.*

270. λύουσα πολέμων φόβον, *thus dispelling the dread* (which our men entertain) *of the enemy.* Blomf. has received *πολεμίων* from Schol. B.; Dind. approves of it, but Well. prefers *πολέμων* as the more poetical reading of the two.

272. Πεδιονόμοις, *who protect the plains.* Stanl. compares Propert. *Carm.* iii. 13: “Diique Deæque omnes, quibus est tutela per agros,” and *Virg. Georg.* i. 21. — *πεδιονόμοις ἐπισκόποις.* *Æschylus* means *Athene*, and especially *Artemis*, who (cfr. Soph. *Œd. Tyr.* 160) was wor-

shipped in the ἀγορά of Thebes. See also below, v. 449, προστατηρίας Ἀρτέμιδος.

273. Δίρκης τε πηγαῖς, i. e. to the nymphs who inhabited the fountain. Several manuscripts have πηγῆς or πηγᾶς, sc. θεοῖς. —— οὐδ' ἀπ' Ἰσμηνοῦ λέγω, *nor do I speak apart from Ismenus*, i. e. nor do I except Ismenus. Stanl. and Schütz suppose ἀπ' and λέγω to stand, by tmesis, for ἀπολέγω; but then we should, as ἀπολέγειν governs the accusative, have to understand θεούς after Ἰσμηνοῦ. Well. gives to ἀπό the force of ἀνεν, χωρίς; comp. also Jelf, § 620. 1. The Ismenus was a small mountain torrent, flowing at the foot of a hill on which stood a temple sacred to Apollo Ismenius.

274. Εδὲ ξυντυχόντων, sc. τῶν πράγματων. Blomf. and Dind., however, prefer to supply αὐτῶν, sc. θεῶν, because ξυντυγχάνειν is seldom used of things, but most frequently of persons.

275–278. Μήλοισιν . . . δόμοις. As these verses are given in the text, we must understand ήμᾶς before αἰμάσσοντας, and translate: *I thus make a vow that we, staining the altars of the gods with the blood of sheep, and sacrificing bulls to the gods, will deposit in their sacred houses vestments of the enemies, the spear-stricken spoils of foes, as trophies.* The whole passage, however, is doubtless unsound, and at least v. 275 an interpolation. Blomf. proposes to read in v. 276 πάσιν for θεοῖσιν, in order to avoid the unpleasant repetition of the same word (θεῶν) in the preceding line. For Bothe's excellent emendation, cfr. Dindorf's note. Dindorf himself proposes to read the passage thus:

Εδὲ ξυντυχόντων καὶ πόλεως σεσωσμένης,  
Δάφνυρα δάσων δουρίπηχθ' ἀγνοῖς δόμοις  
Στέψιν πρὸ ναῶν, πολεμίων ἐσθίματα.  
Τοιαῦτ' ἐπεύχον μὴ φιλοστόνως θεοῖς.

*Such things vow to the gods, without indulging in sighs.*  
In the second line, δουρίπηκτα means hung up in the tem-

bles on spears, as it was the custom in ancient times to dedicate the spoils taken from enemies to the gods, and suspend them in their temples. In v. 278, as given in the text, λάφυρα δάμων δουρίπληκτα stands, by hypallage, for λάφυρα δάμων δουριπλήκτων, *the spoils of enemies slain by the spear.*

281. Οὐ γάρ τι . . . μόρσιμον, *for you will not a whit more*, etc. The second aorist subj. after οὐ μή has the force of the future. Cfr. Jelf, § 748.

282 – 284. 'Εγώ δ' ἐπ' ἄνδρας ἔξι . . . τάξω μολάν. Stanl. and Schütz take ἐπ' ἄνδρας τάξω for ἄνδρας ἐπιτάξω, by tmesis. This is, however, improper, on account of the great distance by which the two words are separated. It is better to read with Blomf. and Well. ἐγώ δέ γ'.

283. Ἀντηρέτας. “ἀντηρέτης, adversarius, proprie qui ex adverso remigat.” Blomf. — τὸν μέγαν τρόπον, i. e. μεγάλως, *in a noble style*, as it behooves a king. Thus, below, v. 463, βάρβαρος τρόπον; 465, οὐ σμικρὸν τρόπον.

284. Εἰς ἐπιτειχεῖς ἔξόδους, i. e. εἰς ἐπὶ τὰ ἔξόδους τῶν τειχέων. On the nature of these compound adjectives, cfr. Jelf, § 435. a, Obs. See also above, v. 163.

286. καὶ φλέγειν χρειας ὑπο, and *blaze forth* (i. e. are kindled and increased) *by our distress*. This is better than Stanley's interpretation, who takes φλέγειν actively, and translates, “ac nos præ necessitate accendant.” Schol. B. takes it also in an active sense; he has: φλέγειν. ἐκκαίειν, δαμάζειν.

287. Μέλει, sc. μοι τάδε, *thy words are an object of care to me*, — *yet*. The Chorus, although feeling the propriety of obeying the command of Eteocles to refrain from any further lamentations, yet soon after the king has departed again give vent to their feelings, and address the gods a second time in prayer.

289, 290. Μέριμναι . . . λεών. By the words διμφιτειχῆ λεών (*the people besieging the walls*) the poet defines more

clearly in what the *τάρβος* of the preceding line consists. We must therefore consider *τὸν ἀμφιτειχῆ λεών* as a sort of apposition with *τάρβος*, supplying in our mind the active meaning, which lies in *τάρβος*, viz. *ταρβῶ, I dread*. Comp. Seidler ad Eurip. Iph. in Taur. 215, and Jelf, § 580. 3.

291–293. *Δράκοντας . . . πελεάς*. Construe: *ὡς ὑπὲρ τέκνων λεχαίων τὶς πελεάς πάντροφος δέδοικε δράκοντας δυσευνάτορας*. — *τέκνων λεχαίων, of her young in their nest*, is a conjecture of Lachmann de Chor. Syst. p. 67. All the manuscripts have *λεχέων*, which, if preferred, has to be construed with *δυσευνάτορας*, *bad bedfellows of the nest*. Instead of *πάντροφος*, which the two Scholiasts explain by *breeding all the year round*, but which means nothing more than *nursing with all care*, or *obtaining food from all sides*, the reading *πάντρομος, all-trembling*, has been adopted from one of the manuscripts by Blomf., Dind., and others, as being an epithet more suited to the condition in which the dove is represented to us here. — *δυσευνάτωρ* is a *dangerous bedfellow*, as *Δύσπαρις, infaustus Paris*. Cfr. Blomf. Gloss. ad loc.

295. *ποτὶ*, i. e. *πρός*.

296. *τὶ γένομαι*; Cfr. note on v. 156, above.

298. *ἀμφιβόλοισιν, struck on all sides*. Blomf. compares Thucyd. iv. 36, *καὶ οἱ Λακεδαιμόνιοι, βαλλόμενοί τε ἀμφοτέρωθεν ἥδη . . . ἀμφίβολοι ἥδη ὄντες*.

302. *στρατόν, populum*. Sic Pind. Pyth. ii. 160. Stanl. Compare also Prom. 423, *δῶος στρατός*.

304. *ἀμείψεσθε, will ye take in exchange*. Comp. what has been said above on v. 218.

306. *βαθύχθον' αἰαν, having a deep*, i. e. *a fruitful soil*. The soil of Boeotia was celebrated for its fertility; hence also Eurip. in Phœn. 657 calls the fields watered by the Dircean fountain *βαθυσπόρους, deeply sown*, i. e. having deep furrows (comp. Blomf. Gloss. ad Prom. 673). The sweetness of the Dircean spring is also celebrated by

Eurip. Phoen. 655, Νοτὶς ἐπέρχεται γύας Δίρκας χλοηφόρους καὶ βαθυσπόρους, as quoted by Butler.

309. πωμάτων δσων, by attraction for πωμάτων δσα.

310. γαιάχος, Dor. for γαιόχος; an epithet given to Poseidon already by Homer (Il. ix. 183, etc.), because he encircles the earth, or, according to Schol. on Hom. loc. cit., because he supports the earth, ἐπὶ θαλάσσης γὰρ βέβηκεν ἡ γῆ.

311. Τηθύος τε παῖδες, i. e. οἱ ποταμοί. Tethys was the daughter of Uranus and Gaea, and wife of her brother Oceanus, to whom she bore the Rivers (Hes. Theog. 337) and Oceanids (id. 362). She must not be confounded with Thetis, the mother of Achilles.

312. Πρὸς τάδ', i. e. πρὸς ταῦτα, *therefore, as these things are so.* Comp. above, v. 57, and Blomf. Gloss. ad Prom. 1065.

313. τοῖσι μὲν ἔξω πύργων, i. e. τοῖς πολεμίοις. Comp. v. 193, τὰ τῶν θύραν.

314. ἀνδρολέπειραν, *destroying men.*

315. Καὶ τὰν. These words, which stand in all the manuscripts, are rejected by Dind., who proposes in their place πόστον. Hermann reads Ἀταν; Ahrens proposes Λίχμαν; but Dindorf's emendation seems preferable, as ἀταν is repeated after ρίψοπλον. — ρίψοπλον ἀταν, *the woe which causes men to cast away their arms.*

316. ἀραισθε (sc. ἀν). Schol. B. λάβοιτε ἀν. Comp. above, v. 261.

317. κῦδος . . . πολίταις. Instead of κῦδος, τοῖς δὲ πολίταις, which is the reading of the Vulgate, Blomf., and after him Well. and Dind., read ἀραισθε κῦδος τοῖσθε πολίταις, and Blomf. compares Hom. Il. iv. 94 in support of this emendation. If we read the line thus, τοῖσθε πολίταις is the *dativus commodi* depending on ἀραισθε, and stands (cfr. Matth. § 394. 3) for ἀνό with the genitive. See also Jelf, § 598. Translate, therefore, *Oblain glory for yourselves at the hands of these citizens.*

318. Καὶ . . . ρύτηρες. As this verse does not agree with the corresponding strophe, Dindorf, in order to supply the two syllables that are wanting, proposes Καὶ πόλεως ρύτηρες ἔλθετ' εὐεδροί τε στάθητ'.

320. Ὁξυγόδοις λειταῖσιν, sc. ἡμῶν, [moved] by our anxious litanies.

321. Οἰκτρὸν γάρ, sc. ἐστί. — ὡγυγίας, old, ancient, venerable. The word is derived from Ogyges, an ancient king of Attica, or, according to Pausanias, of Boeotia. The city of Thebes is said to have been named from him Ogygia, and one of its seven gates was called the Ogygian gate. Cfr. Eurip. Phœn. 1113, 'Ογύγια δ' ἐς πυλώμασθ'.

322. Αἰδά προϊάψαι. Αἰδά, Dor. for Αἴδη, which is the common reading, and seems preferable, as Homer (Il. i. 3), from whom the phrase is derived, has Αἴδη. Translate Αἰδά προϊάψαι, should be utterly destroyed. — δορὸς ἄγρας is in apposition with πολιν, to which also δουλίας refers.

323. Δουλίας ψαφαρῷ σποδῷ means enslaved by the dry ashes, i. e. subjected and reduced to ashes. Some editors place the comma after δουλίας, construe it with ἄγρας (an enslaved prey of the spear), and supply ἐν before ψαφαρῷ σποδῷ. This would, however, be too harsh.

324. 'Υπ' ἀνδρὸς Ἀχαιοῦ, by an Achaean man, i. e. army. Thus the Romans use frequently one man for the whole army. Comp. Liv. xxi. 9, "Pœnus (i. e. Pœnorum exér-citus) quia non vicisset; pro victo esset." — θεόθεν, by the will of the deity.

326 – 328. Τὰς δὲ . . . πλοκάμων. Construe, τὰς δὲ νέας τε καὶ παλαιὰς, ἐ, ἐ, ἄγεσθαι κεχειρωμένας πλοκάμων ἵππηδόν, as prisoners to be carried by the hair in the manner of horses. Stanl. comp. Virg. Æn. ii. 403, "Ecce trahebatur passis Priameia Virgo (Cassandra) Crinibus," and Æsch. Suppl. 436 (Dind. 428), ἀπὸ βρετέων βίᾳ δίκας ἀγομέναν ἵππηδόν. With the phrase πλοκάμων ἄγεσθαι Stanley compares ρίνος

δημοσθαι (see Jelf, § 536). Kühner, however, takes *ιππηδὸν πλοκάμων* as an elliptical genitive absolute, δητῶν being understood. Cfr. Jelf, § 376, Obs.

331. Δαιδός (i. e. ληίδος from λήις), *the booty*, viz. the captive inhabitants. — μεξοθρόν, *with mingled cries*. The cries are said to be mixed, because men, women, and children were indiscriminately slaughtered.

332. Βαρείας . . . προταρβᾶ. προταρβεῖν τινός, *to dread something beforehand*. Abresch compares Soph. Ant. 83, μή μου προτάρβει, and Trach. 89, οὐκ ἐψ πατρὸς ἡμᾶς προταρβεῖν.

333—335. Ελαυτὸν . . . ὁδόν. After ελαυτόν supply ἔστι, like οἰκτρόν (sc. ἔστι), v. 321, and before ἀρτιτρόποις a word like κόραις. As the lines stand, we have to translate, *It is a mournful thing for virgins lately turned (from childhood to maidenhood), before the rites which pluck unripe fruits (i. e. the marriage rites), to take a hateful journey (into captivity) in exchange for their homes*. For ἀρτιτρόποις (from τρέπω) Schütz proposes ἀρτινύμφοις, and Schneider, Dind., and others ἀρτιτρόφοις (from τρέψω), the latter with the meaning of ἀρτιτρόποις. The whole passage seems, however, to be more or less corrupt.

336. Τί; elliptical for τί γάρ δεῖ πολλὰ λέγειν; Schol. A. — προλέγω, *I say with confidence*.

337. Βελτερα τῶνδε πράσσειν, *is better off than these*. The word τῶνδε may either be referred to the persons whose calamities the Chorus described in the preceding lines, or to the calamities themselves. The former is, perhaps, preferable. In regard to βέλτερα it may be remarked that this form is always used by Aeschylus instead of βελτίων.

338, 339. Πολλὰ . . . πράσσει. The subjunctive δαμασθῆ is used after εἴτε, because the principal clause πολλὰ . . . πτόλις . . . πράσσει gives merely a general statement of what will happen when a city is taken. Cfr. Jelf, § 842. 2.

340, 341. Ἀλλος . . . πυρφορεῖ. The words τὰ δὲ καὶ (to

other parts) are placed in opposition to ἄλλος δ' ἄλλος; the latter, however, refer to men, the former to the buildings of the city.

343. Μανόμενος δ' ἐπέπνει. Cfr. Soph. Antig. 136, *βαρ-χένων ἐπέπνει*, etc.

346. Ποτὶ πτόλιν (sc. ἐστι) δρκάνα πυργώτις. Blomf. and Dind. explain these words by *turris expugnatoria*. δρκάνη is evidently related to ἔρκος (*a fence*); we may, therefore, take it to be a rampart thrown up around the walls of Thebes, and furnished with towers for the assailants of the city.

347. δορὶ. Well. reads ὑπὸ δορὶ, which is found in one manuscript.

348–350. Βλαχαὶ . . . βρέμονται, *the bloody, new-born cries of the infants resound*. The cries are called αιματέοσσαι, *bloody*, because the infants were slain or dashed to the ground by the plunderers of the city. The adjectives αιματέοσσαι and ἀρτιβρεφεῖς agree, by hypallage, with βλαχαὶ instead of ἐπιμαστιδίων. Thus Soph. Ant. 793, νεῖκος ἀδρῶν ξύναμον. Dindorf, however, proposes τῶν ἐπιμαστιδίων ἀρτιβρεφῶν (for βρεφέων), *of lately-born infants at the breast*, taking ἐπιμαστιδίων as an adjective, and quotes in support of this emendation Eurip. Iph. in Taur. 231, δν ἔλιπον ἐπιμαστιδίους ἔτι βρέφος.

351. διαδρομῶν, Dor. for διαδρομῶν. Rapine is called *the sister of confused flight*, because both occur together during the sacking of cities. Æschylus is fond of calling lifeless objects, which have the same origin, brothers and sisters; thus, below, v. 494, we read of smoke as the brother of fire, because, as Schol. A. says, both are produced from the wood, and in Agam. 503 he makes *dust* the brother of *mire*. In a similar manner Pindar, Olymp. xi. 2 calls *rain-showers* the sons of *clouds*. Compare, besides, Fragm. Soph. apud Stob. iv. 7 (Dind. no. 663), ή δὲ μωρία μάλιστ' ἀδελφὴ τῆς πονηρίας ἔφυ. See also Stanl. and Blomf. ad loc.

352–355. Χυμβολεῖ . . . λελιμμένοι. The sense of these lines is, that those who were loaded with plunder met each other, whilst others who had not yet been successful, desirous of having companions in their search after booty, were calling on their fellow-soldiers to join them; yet all coveted neither a less, nor even an equal share, but were anxious to obtain more than the others. The word λελιμμένοι, *coveting*, refers therefore both to φέρων and κενός.

356. Τίν' ἐκ τῶνδ', κ. τ. λ., *What is there reason to conjecture from this?* As the line stands, τίν' is to be taken as the neuter plural; the true reading is, however, probably τί ἐκ. One of the manuscripts has τί · ἐκ.

357, 358. Πανοδῶς . . . κυρήσας, *Produce of every kind, having fallen to the ground, causes grief.* If we take the passage as it stands in the text, πεσόν and κυρήσας have to be construed together, κυρεῖν having the force of *to be*. Blomf. compares v. 401, μαρμάρουσαν οὐρανοῦ κυρεῖν. Dind. considers the word to be a mere gloss; but Heath proposes κυρούσας, a conjecture which recommends itself by its simplicity and adaptedness to the sense of the passage. If we read κυρούσας, the sense will be, *Produce of every kind, having fallen to the ground, causes grief to those who meet with it.* The next line, Πικρὸν δ' ὅμμα τῶν θαλαμηπόλων, Stern, *sad is the eye of the housekeepers*, explains the word κυρούσας more fully.

361. οὐτιδανοῖς . . . φορεῖται, *is borne away in worthless floods*, i. e. by the worthless multitudes of the plundering invaders.

363–366. Δμωῖδες . . . ὑπερέπον. This passage is doubtless corrupt as it stands, and has not yet been satisfactorily explained or emended. (See Butler and Well. ad loc.) Dind. considers the words ἀνθρὸς . . . ὑπερέπον as interpolated. Blomf. has transposed two verses, and reads, Δμωῖδες δὲ καινοτήμονες μέα, τλήμον' αλχαλώτον εὐάλιν δυσμενούς ὑπερέπον ἀνθρὸς εὐτυχοῦστος. Μοτ' ἐλαῖς, κ. τ. λ., taking δυσμενούς, etc.

as genitive absolute, *The young girls (are) afflicted with new grief, the victorious hostile man having obtained their wretched captive bed.* Matthiæ (Gr. Gram. § 422) and Kühner (Jelf, § 579. 2), however, take τλήμον' αἰχμάλωτον εὐνάν as an accusative, expressing in what the πῆμα of the young girls consisted. If we do not, with Dind., reject the words ἄνδρος . . . ὑπερτέρου altogether, as a mere interpolation, we may retain our text as far as ὡς, and putting a colon behind εὐτυχοῦντος, read (with Butler) αἰς instead of ὡς, and take δυσμενοῦς ὑπερτέρου as genitive absolute. The version of the passage then would be, *The young maidens (are) suffering new griefs, namely, the wretched captive bed of the victorious man; and since the enemy is prevailing, there is hope that death, the deliverer from wretched woe, will come.* Matthiæ, who retains ὡς in line 365, supplies ὄντος. Cfr. Gr. Gr. § 563, Obs.

367, 368. Ἐλπίς . . . ἐπίρροθον. τύκτερον τέλος, i. e. θάνατον. Blomf. reads πολυκλαύτων.

369. στρατοῦ πενθώ, *news concerning the army (of the enemy).* στρατοῦ may, however, also be taken as dependent on κατόπτης.

371. Σπουδῆ διώκων, *urging on with haste the guiding naves of his feet.* σπουδῆ, i. e. σὺν σπουδῇ, = σπουδαῖς. With the naves of the feet the joints are meant in which the feet move, as the wheel moves in the nave. Hesychius explains χνόην· τὸν τῶν ποδῶν ψόφον, *the noise made by the feet;* yet although this interpretation (adopted by Passow) would diminish the impropriety of the metaphor, it is better to take the term literally, as it occurs above, in v. 153, since it is entirely in accordance with the (occasionally faulty) grandiloquence of our poet. διώκων is to be taken transitively, with χροάς for its object, as Eum. 403, ἐνθεν διέκοντας ἡλθον ἀτρυτον πόστα (comp. also Blomf. ad Pers. 86), and not intransitively, as Kühner explains it (Jelf, § 558. 2). — In v. 372 ὅδε stands for ὁδε (cfr. Blomf. ad Prom. 977).

373. *Eis ἀρικαλλον . . . μαθεῖν.* The reading of the manuscripts is *eis*', *comes*. This is defended by Well. (see also Matth. § 504. 3), but objected to because the present tense of *λένε* has always a future signification. We have, therefore, to understand *ηκει* after *τόκος*, take *μαθεῖν* (with Linwood) as a substantive, governed by *eis* and qualified by *ἀρικαλλον* (*eis ἀρικαλλον μαθεῖν*, *for the learning at the right time*), or construe *eis ἀρικαλλον* (sc. *καιρόν*) with *ηκει*, *comes opportunely*. The Schol. A. and Passow assign to *ἀρικαλλον* the meaning of *new*, and construe it with *λόγον*: *comes for the new report of the messenger, to learn it*; but this is not as good as the construction just now pointed out, since it isolates the infinitive *μαθεῖν* too much. On the ellipsis in v. 372, Blomf. compares Soph. Antig. 626, *ὅδε μὴν Δίμων, παῖδες τῶν σῶν πάτερ γένομαι*.

374. *ἀναπρίζει.* To this verb, which the text of the vulgate exhibits, the sense of *to complete* is generally assigned. Blomf., however, has received from the Codex Guelferbytanus *οὐ καταρπίζει* in the sense of *does not permit it to rest*, which has been rejected by Well. on the ground that *καταρπίζει* means rather *resiliere, conciliare*. Well. and Dind. approve of the conjecture of Hermann *οὐ καταρπίζει*, *does not permit to delay*, and this, although objectionable, because it is a word made for the occasion, yet may, in fault of something better, be preferred, as at least best adapted to the sense of the passage; for evidently Semichorus B. intends to assert the same thing of Eteocles which Semichorus A. had said of the messenger. Translate, therefore, *Nor does haste permit the foot of this one to delay.* Linwood, who rejects Hermann's conjecture, inclines to Pauw's interpretation of the Vulgate: "facit, ut pes sibi non sit æqualis," i. e. *haste prevents him from making equal steps.* This is also adopted by Butler.

376. "Οι τ' ἀντίκαιαι ἔκαστος. The names of the seven gates of Thebes have been differently given by various

authors. According to *Æschylus*, they were 1. Προστίδες, 2. Ἡλεκτραι, 3. Νηῆται, 4. Ὀγκάῖδες, 5. Βόρραιαι, 6. Ὁμελώῖδες, 7. Ἐβδομαι. Of these Euripides in *Phoeniss.* mentions the first three, and the sixth and seventh; besides, he has the Ὁγγυῖαι, which according to Hesychius were the same with the Ὀγκάῖδες of *Æschylus*, and lastly, the Κρηναιαι, which agree with the *Dircææ* of *Statius*. According to the Schol. the name of the Ἐβδομαι of *Æschylus* and Euripides were Βοιωτιαι. Comp. *Porson ad Eurip. Phœn.* v. 1134.

377. Τυδεύς. Tydeus was the son of Æneus and Peribœa, and brother of Deianeira. In consequence of some murder which he had committed, he was compelled to leave his native country *Ætolia*, and fled to *Adrastus*, king of *Argos*, at whose court he is said to have arrived the same night with Polyneikes, the son of *Œdipus*. An oracle had directed King *Adrastus* to give his two daughters *Argeia* and *Deiphyle* to the lion and the boar; and as the shield of Tydeus was adorned with the device of a boar, and that of Polyneikes with a lion's head, *Adrastus*, believing that the time for executing the command of the oracle had arrived, gave his two daughters to the two fugitives in marriage. The offspring of Tydeus and *Deiphyle* was the Homeric hero *Diomedes*. — πρὸς πύλαις Προτίσται. These gates received their name from *Prætus*, an old Theban hero. Comp. *Smith, Dict. of Gr. and Rom. Biog.*

379. Ὁ μάντις, i. e. Amphiaraus, son of *Oikles* (hence called below, v. 382, Οἰκλείδης) and *Hypermnestra*, brother-in-law of *Adrastus*, whose sister, *Eriphyle*, he had married. By her he had, among other children, *Alkmæon*, who afterwards slew his mother in revenge of her treachery to Amphiaraus. Being descended from the celebrated seer *Melampus*, Amphiaraus was himself highly gifted with prophetic powers, so that he foretold the disastrous issue of the campaign before the seven chiefs started from *Argos*. Cfr.

Smith, Dict. of Gr. and Rom. Biog., and especially Grote, Hist. of Greece, 2d ed., Vol. I. ch. 14. — *σφάγια καλέ* are the beasts sacrificed, the appearance of whose entrails was favorable to the undertaking contemplated. The custom of consulting the entrails of victims before battle was very general among ancient nations, and hostile armies were occasionally prevented for days and weeks from engaging in fight, because the sacrifices did not appear favorable. One of the most remarkable instances of this kind occurred before the battle of Platæa, as related by Herodotus, ix. 37, etc.

381. *Μεσημβριάῖς . . . βοᾶ*, i. e. *βοᾶ ὡς δράκων μεσημβριάῖς κλαγγαῖσιν*, because, as the Schol. A. explains, the serpent *τόνε μάλιστα μανεται*. *κλάγγη*, properly *a cry*, signifies here the hissing of the serpent. Schütz compares Virgil, Georg. iii. 432; Potter adds Ovid, Met. ii. 175.

382. *Θείει δ' ὀνείδει*, *strikes with reproach*. The reading of the Vulgate *θείει* is condemned by Blomf. and Pas- sow. A similar expression is *λόγοις λάπτει* in Soph. Ajax. 501.

383. *σαίνει . . . ἀψυχίᾳ*, *that through cowardice he tries fawningly to avert death and battle*. The infinitive *σαίνει* depends on *θείει δ' ὀνείδει*, i. e. *ὀνειδίζει*. *σαίνει* is properly used of a dog, who, afraid of punishment, wags his tail and crouches before his master. See Blomf. Gloss. ad loc.

385. *τῷ*, i. e. *τούτῳ*. The article has often demonstrative force in Attic poets. Thus, for instance, below, v. 509, *δχθρὸς γέρε ἀνὴρ ἀνδρὶ τῷ ξυστήσεται*. Comp. above, v. 17, and Jelf, § 444. 5.

386. *κλάζουσι κάδωνες φόβον*, *brass-wrought bells sound fear*, i. e. produce fear by the noise they make. Compare Eurip. Rhes. 308, where Musgrave remarks, that such bells were chiefly worn by Trojans. It was, however, probably a custom universal among Eastern nations. See also Blomf. ad loc. and Bothe ad Hom. Il. v. 739. The

word *χαλκήλατος* (*χαλκός* and *ελαύνω*) occurs again below, v. 539.

387. *σῆμα*. *the emblem, device, of the shield.*

388. *Φλέγονθ' ἵπ' ἀστροῖς, flaming with stars.*

390. *Πρέσβιστον ἀστρων*. *πρέσβιστον* is equivalent to *τιμώτατον*. Stanl. compares Virgil, *Aen.* ix. 404, “*Tu, Dea (i. e. Luna), tu præsens nostro succurre labori, Astrorum decus.*” With the form *πρέσβιστος* compare above, v. 65, *ἄκιστος*. — *πυκτός ὀφθαλμός*. Comp. Soph. *Antig.* 103, ed. Wund., *ἢ χρυσέας ἀμέρας βλέφαρον*. Eurip. *Phœn.* 543, *πυκτός τ' ἀφεγγὲς βλέφαρον ἡλίου τε φῶς*. — *πρέπει, shines forth.*

392. *παρ' ὅχθαις, juxta ripas*. — *μάχης ἐρῶν*. On the genitive governed by *ἐρῶν*, comp. Jelf, § 498.

393, 394. *Ἴππος . . . μένων*. Translate, *Like a horse breathing with violence against the bit, that with impatience awaits (μένων) the sound of the trumpet.* — *χαλινῶν ὁς κατασθμαίνων* stands, by anastrophe, for *ἀσθμαίνων κατὰ χαλινῶν*. *μένει* is the dative sing. of *μένως, force, violence*, and not the 3 sing. pres. of *μένω*. In v. 394, we have taken *δρμαίνει* in its active sense, having *βοήν σάλπιγγος* for its object (see Jelf, § 551. 1). Linwood and others construe it intransitively, and make *βοήν* object to *μένων*. Dindorf rejects *δρμαίνει μένων*, and reads, with Tyrwhitt, *δρμαίνει κλύων*, but this is quite unnecessary. Stanl. compares Virg. *Georg.* iii. 83; Ovid, *Met.* iii. 704; *Lucan.* iv. 750, 756.

395. *Προίτον πυλῶν*, genitive governed by *προστατεύειν*.

396. *Κλῆθρων λυθέντων*, genitive absolute. — *φερέγγυος, a fit opponent.* According to Schol. ad Soph. *Electr.* 942, *φερέγγυος* is *ὁ ἐκδεξάμενος τι καὶ δυνάμενος ἀποτίσαι*. See also Blomf. Gloss.

397. *Κόσμον . . . ἐγώ, No equipment, etc. could I possibly dread.* *ἄν* with the optative in an independent clause expresses that something cannot possibly take place. See Jelf, § 418. f, and § 425.

398. *Δλαγούα*, *making wounds*. Blomf. compares Tacit. Agric. 22, and Liv. x. 39, “Non enim cristas vulnera facere et per picta atque aurata scuta transire Romanum pilum.” According to Schol. A. the thought expressed in these lines was paraphrased by *Æschylus* from Alcæus.

399. *δάκρυσθαι*. The verb *δάκνειν* is similarly used in Choeph. 843, *δλαγόνται καὶ δεδηγμέναι*. Pers. 846, *μάλιστα δ' ἡδε συμφορὰ δάκνει*. Soph. Ant. 317; Eurip. Bacch. 351.

400. *Καὶ νύκτα ταύτην, and as to this night, which*. This absolute accusative is used by the poet to bring the leading thought of the sentence more vividly before the hearer's mind. Butler supplies *κατά*, but unnecessarily. — In the following words, construe *μαρμαίρουσαν κυρεῖν* together, *to be glittering*. Comp. Pers. 503, *σεσωσμένος κυρεῖ*.

402. *Τάχ' ἀν γένονται, κ. τ. λ.*, *the concert might likely prove fatal to some one*, i. e. to Tydeus. Thus, Choeph. 56, *φοβεῖται δέ τις, somebody is afraid*, i. e. Klytemnestra. Instead of *ἡ ἐννοία*, i. e. *ἡ ἐννοία*, Well. reads *ἡ νοία*, i. e. *ἡ νοία*, *his boasting folly*. Blomf., who denies that the ultima of *ἐννοία* may be lengthened (see, however, Matth. § 68. 3, note), has *ἐννοίη*.

404. *Τῷ τοι φέροντι, verily, to him bearing it*.

405. *Γένοιται . . . ἐπώνυμον*. *ἐπώνυμον, what its name imports*. Observe the change of mode from the optative *γένονται* to the indicative *μαντεύσεται*. By the optatives *εἰ πέσοι* in the protasis and *ἀν γένονται* in the apodosis, the speaker is represented as merely supposing that such a thing might happen; but he suddenly forgets that he utters a mere possibility; he foresees in his imagination the impending death of the boastful enemy, and therefore he adds *καύτοις μαντεύσεται, and he himself will have prophesied this insolent boast against himself*.

407. *κεδρὸν Ἀστακοῦ τόκον*. Melanippus was one of the sons of Astakus, a descendant from the five Sparti, who

were all that remained of the heroes sprung from the teeth of the dragon. Melanippus mortally wounded Tydeus, but was in turn slain by Amphiaraus. (Stanl. compares Statius, viii. 718.) His sepulchre (as well as that of Tydeus), Pausanias (ix. 18. 1) informs us, was near the Praetid gate, and he was worshipped after his death by the Thebans.

408. *Τόνδ'*. Butler rightly supposes that Eteocles appeared on the stage surrounded by the most distinguished Theban warriors. The same demonstrative pronoun occurs again below, v. 472.

411. *Αἰσχρῶν . . . φιλεῖ*. After *αἰσχρῶν* supply *ἔργων*, *not performing base deeds*. *ἀργός* is contracted from *ἀργύρος*. — *μὴ φιλεῖ* is equivalent to *στυγεῖ*. On the peculiar force of *μή* (in contradistinction to *οὐ*), cfr. Jelf, § 739.

413. *'Πίζωμ' ἀνεῖται, his origin is traced.* — *κάρπα, thoroughly, out and out*.

414. *ἔργων . . . κρεῖ*, *but the affair (the issue of the contest) Ares will decide with his dice*. Compare Eurip. Rhes. 183, *ψυχὴν προβάλλοντ' ἐν κύβοις δαίμονος*. Thus, in Latin, *jacta esto alea*. Comp. also Eurip. Suppl. 328, where Trollope quotes Shakspeare, Richard III., V. 8, “Slaves, I have set my life upon a cast; and I will stand the hazard of the die.” See also Mitchell’s note to Aristoph. Frogs, 1368.

415, 416. *Δίκη δ' δμαίμων . . . δάρν*, *the law of consanguinity* appoints him especially to ward off the hostile spear from the mother who brought him forth (i. e. Thebes). This is the interpretation of the Schol. and Schütz, whom also Dind. and Linwood follow. Stanley renders *Δίκη δ' δμαίμων* by *Justitia consanguinea*, and similarly the passage has been translated by Buckley (Oxf. transl. p. 48), who in a note ad loc. says: “Justice is styled the near relative of Melanippus, because he was *αἰσχρῶν ἀργός*.” Blomf. reads *δίκη δμαίμων*, “Jure autem, ut pote consanguineus.” —

τεκούσῃ μητρὶ is the *datus commodi*, showing that the action expressed in *εὐργεῖν* is done for the advantage of the mother. Matth. § 394; Jelf, § 596, Obs. 1.

417. ἀμόν, Attic for ἐμόν. — ἀντίπαλον (from πάλη, *wrestling*), *the champion*.

418. ὡς δικαίας πολεως. The Vulgate has δικαιως, Porson δίκαιος.

419—421. τρέμω δ' . . . ιδέσθαι. “Constructio loci hæc est: τρέμω δ' ὑπὲρ φίλων, αιματηφόρους μόρους ὀλομένων ιδέσθαι — ne videam.” Blomf. According to Hermann ad Viger. iii. (as quoted by Linw.) two constructions are blended in these verses; viz. τρέμω ὑπὲρ φίλων and τρέμω ιδέσθαι μόρους φίλων ὀλομένων. Schütz joins μόρους ὀλομένων ὑπὲρ φίλων, *of them, dying for the sake of their friends*. Blomfield's explanation seems, however, preferable, on account of the position of ὀλομένων, which, according to Schütz, would have to agree with a word like ἀνδρῶν understood. On the infinitive used after verbs of *fearing, dreading, etc.*, cfr. Matth. § 520, Obs.

423. Καπανεὺς δ'. Kapaneus was the son of Hipponeus, and married Euadne the daughter of Iphis, king of Argos, who reigned together with Adrastus. His son was Stheneleus, who succeeded his grandfather Iphis on the throne of Argos. Kapaneus was placed before the Elektrean gate, where, according to Pausanias, he was also killed by lightning. Apollodorus iii. 6 assigned to him the Ogygian gate. — ἐπ' Ἡλέκτραισιν. The Elektrean gate was called so after Elektra, sister of Kadmus. (Pausan. ix. 8. 3.) It was the gate by which persons coming from Attica entered Thebes. — εἰληχεν, *has been stationed by lot*. Schol. B. δεὶ εἰλήρου τίτακται.

424. Γίγας ὅδ' ἄλλος. According to Homer, Il. v. 801, Tydeus was of small figure; hence Aeschylus could not take the word *γίγας* in its common sense of *giant*, as the adjective *ἄλλος* clearly indicates that he applied it both to

Tydeus and Kapaneus. It refers, therefore, merely to the terrible aspect of the two warriors.

425. *δέ κόμπος . . . φρονεῖ, non homini instar.* Comp. Agam. 925; Soph. Ajac. 761; and Blomf. Gloss. ad loc. and ad Agam. 342.

426. *Πύργοις δέ ἀπειλεῖ δείν', sc. ἔπη.* Comp. Soph. Ajac. 314, *δείν' ἐπηπεδήσ' ἔπη.* —— *Δέ μὴ κραίνοι τύχη.* The Vulgate has *κράνοι*; compare, besides, above, note to v. 5.

427. *Θεοῦ τε γάρ . . . καὶ μὴ θέλοντος.* The conjunctions *τε . . . καὶ* have the force of *whether . . . or.* Thus, Eurip. Ion 878, *ἔκ τ' ἀνθρώπων, ἔκ τ' ἀθανάτων.* This passage has been imitated by Eurip. Suppl. 500, *ἄμοσεν πόλιν πέρσειν, θεοῦ θέλοντος, οὐ τε μὴ θέληγ.* See Markland ad loc.

428, 429. *τὴν Διὸς Ἔριν . . . σχεθεῖν, Nor should the wrath (German *Eifer*) of Zeus descending upon the plain keep him off.* Zeus vents his wrath by hurling down thunderbolts. (Comp. Hor. Carm. i. 3, “*Per nostrum patimur scelus, Iracunda Jovem ponere fulmina,*” and Soph. Antig. 127, ed. Wund.) We therefore may translate *Διὸς Ἔρις* by *lightning.* In the parallel passage of Eurip. in Phœn. 1186 we read :

Μηδέ τὸν τὸ σεμνὸν πύρ νιν εἰργαθεῖν Διὸς  
Τὸ μὴ οὐ κατ' ἄκρων περγάμων ἐλεῖν πόλιν.

With *έκποδῶν σχεθεῖν* comp. Prom. 344, *ἀλλ' ἡσύχαζε σαντὸν ἔκποδῶν ἔχων.*

432. *σῆμα, for an emblem.* —— *γυμνόν, naked.* “ Ideo nudum, ut contemptum suum indicaret, cui vel inarmato urbs ferro et flamma vastari posset.” Butler, who also compares Virgil, *AEn.* xi. 641.

436. *μὴ τρέσας.* On this hypothetical use of *μή* compare Jelf, § 746. 2.

437. *Καὶ τῷδε κέρδει, κ. τ. λ., Also from this advantage another advantage is produced;* i. e. from the insolent and impious boasting of Kapaneus, which is an advantage to

us, since it will provoke the gods against him, we will derive a second advantage, viz. victory over him. *Kai, also,* has reference to the boastful emblem of Tydeus mentioned above, vv. 388 – 390, which would, as Eteocles confidently hoped, prove a prophet of evil to Tydeus himself. Blomfield's explanation (cfr. *Gloss. ad loc.*) is very improbable.

438. *Τῶν τοι ματαίων . . . φρονημάτων*, *of the vain, presumptuous thoughts of men.* ἀνδράσιν has not to be construed with *γίγνεται*, but is the *datus incommodi*, added to *ματαίων φρονημάτων*, in order to express who will suffer from the vain thoughts. Comp. Jelf, § 597, Obs. 1.

440. *δρᾶν παρεσκενασμένος*, *ready to do*, i. e. what he threatens. The Scholiast supplies *ἡμᾶς κακά.*

441. *κάπογυμνάζων στόμα*. “*ἀπογυμνάζω*, *exerceo*; *linquam scilicet, ut athleta manus.*” Blomf.

444. *Πέποιθα*, *I trust.* Cfr. above, note to v. 37, and see also below, v. 521. The manner in which the prayer of Eteocles was actually fulfilled on Kapaneus is beautifully described by Euripides, *Phœn.* 1180 seqq.

447. *Ἀνὴρ δ' ἐπ' αὐτῷ, κ. τ. λ.* Construe, *κεὶ στόμαργός ἐστ' ἀγαν* (sc. δ *Καπανεὺς*) *ἀνὴρ δέ.* — *στόμαργος, garrulous.*

448. *Λίθων λῆμα*, *ardent in temper.* On the accusative *λῆμα* compare the verse of Homer (Il. v. 801) quoted at v. 424, and also Jelf, § 579. 2 and Matth. § 424. 4. — *Παλυφύτου βία*, i. e. *Παλυφύτης.* Thus, below, v. 1075, *Διὸς λοχύν.* Hom. Il. iii. 105, *Πριάμοιο βίην*, et passim. Compare also below, v. 488, *Ιππομέδοντος σχῆμα*, where Stanl. quotes Hor. Carm. iii. 21, “*Catonis virtus*,” i. e. Cato. Add Virgil, *Æn.* xi. 376, “*violentia Turni.*” See also Jelf, § 442. e.

449. *φρούρημα*, i. e. *φρουρός*, *an efficient guardian.* — *προστατηρίας Ἀρτέμιδος εὐοίασι*, *by the favor of protecting Artemis.* Artemis was the protectress of Bœotia; she had a temple at Thebes (Pausan. ix. 17), in which she was worshipped as *Ἀρτεμις Εὐκλεία.* See Wunder ad Soph.

Œd. Tyr. 169. The Elektrean gate was sacred to Artemis; hence she is called *προστατήρια*, lit. *standing before (it)*; in which sense the word also occurs in Agam. 976, *δεῖγμα προστατήριον καρδίας*. Schol. A. remarks that Polyphontes was priest of Artemis.

450. *σύν τ' ἀλλοις θεοῖς*, i. e. *έγχωρίοις, πολιούχοις*.

451. *εἰληχότα*. See above, v. 423.

452. *μεγάλ' ἐπεύχεται* = *ἀπειλεῖ δεινά* in v. 426. Stanley compares Eurip. Phœn. 185, *ὅς τὰ δεινὰ τῇδ' ἐφυβρίζει πόλεις Καπανεύς*.

454. *πωλικῶν θ' ἐδωλίων*, i. e. *παρθενικῶν ἐδωλίων, from our maiden abodes*; viz. the *παρθενῶνες* or chambers set apart for virgins. The genitive is dependent on *ἐκλαπάξαι*. The word *πῶλος* (lit. *foal*) is frequently used by dramatic writers for boys or virgins. For instance, Eurip. Phœn. 947, *οὗτος δὲ πῶλος, i. e. Μενοκεύς*. Hecub. 144, *ἥξει δέ οὐδυσεῖς . . . πῶλον ἀφέλξων σῶν ἀπὸ μαστῶν, i. e. τὴν Πολυξένην*.

457. *τὸν ἐντεῦθεν*, i. e. *τὸν μετ' ἔκεινον, him who had his place allotted after the one last mentioned*.

458. *Ἐτεόκλω*. Eteoklus was the son of Iphis, and reigned, according to the Arundelian tables, together with Adrastus and Amphiaraus, over the Argives. These three heroes are said to have first celebrated the Nemean games, whilst Theses ruled over Attica.

459. *Ἐξ ὑπτίου, κ. τ. λ.* The custom of arbitrating in matters of dispute by shaking lots out of a helmet or urn is repeatedly mentioned by Homer already. Comp., among other passages, Il. iii. 316, vii. 176.

460. *Πύλαισι Νηίταισι*, *at the Neitan gate*; so called from Neis, either daughter (according to Schol. ad. Eurip. Phœn. 1104) or son (according to Pausan. ix. 8. 3) of Zethus. See Smith, Dict. of Gr. and Rom. Ant. The true reading, according to Unger, is, however, *Νηίσταισι*. — *λόχον, his troop*. According to Thucyd. v. 68, the *λόχος* consisted of five hundred and twelve soldiers; here,

however, the term is of course to be used in a general sense.

461. *ἐν ἀμπυκτήσιν*. ἀμπυκτήρ or ἀμπυξ, the frontlet or frontal trapping of the horse. The Schol. refers it in this passage to the bridle, and so do Schütz and Passow. It means, however, more properly, the leather thong joining the bridle to the frontlet, to keep the former in the mouth of the horse. See Wunder ad Soph. OEd. Col. 1063.

463. *βάρβαρον τρόπον*, *horribly*. Cfr. above, v. 283.

464. *Μυκτηροκόμποις* (from *μύκτηρ*, *nostril*, and *κόμπος*), *proudly blown through the nostrils*.

466. *προσαμβάσεις στείχει*, *walks the steps*. Verbs expressing *to walk*, etc. have an accusative of the thing or place along which the motion takes place. Thus, Agam. 79, *τρίποδας μὲν ὁδοὺς στείχει*. Eum. 75, *βεβῶτ̄ . . . χθόνα*. Soph. Antig. 988, *ηκομεν . . . κοινὴν ὁδόν*, etc. See also Jelf, § 558.1.

468. *Βοᾷ*. Thus above, v. 431, *Χρυσαῖς δὲ φωνεῖ γράμμασι*. — *γραμμάτων ἐν Ἑλλαβαῖς*, *in collections of letters*, i. e. in written words.

472. *σὺν τύχῃ δὲ τῷ* (i. e. *τῷ*), *with some*, i. e. *with good success*. Thus Choeph. 138, *σὺν τύχῃ τῷ*. Soph. Ajax. 853, *σὺν τάχει τῷ*.

473. *Καὶ δὴ . . . ἔχων*. This reading is according to a conjecture of Erfurdt, on the ground that *αὐ* could not be elided before a vowel, and is to be translated, *And indeed he is sent, having his boast in his hands*, i. e. boasting only with deeds, and not with words. Hands and arms stand frequently, both in Greek and Latin poets, for vigor, strength. Thus Eurip. Hec. 15, *οὐτ' ἔγχος οἴδε τ' ἡν νέφ βραχίον*; Suppl. 738, *αὐτοί τε πολλοί καὶ νέοι βραχίονις*; and Horat. Carm. iii. 4. 50, “*Fidens juventus horrida brachiis.*” Wellauer condemns this conjecture of Erfurdt, and retains the Vulgate, *Καὶ δὴ πέπεμπτ’ οὐ κόμπον*, *And indeed he is sent, bearing his boast NOT in his hands*; in

defence of which he (or rather Linwood) remarks, that Eteoklus himself bore his boast, viz. the emblem on his shield, in his hand; that therefore Megareus could not, in opposition to Eteoklus, be said to have carried his own there. If the elision of *α* can be defended, it is perhaps best to prefer Wellauer's reading, because it is a reading found in manuscripts; yet Erfurdt's conjecture by no means deserves Wellauer's condemnation as being "ad sensum inepta et sine causa prolatā"; the interpretation of the Vulgate is far from being satisfactory, and the sense of Erfurdt's reading quite plain.

474. *Μεγαρεὺς Κρέοντος.* This was probably the same Kreon by whom the crown of Thebes had been given to Oedipus after the death of Laius, and who succeeded Eteocles. Sophocles, in his Antigone, mentions only Haemon as the son of Kreon.

475. *Ὥς οὗτι.* On the force of *οὗτι*, cfr. note to v. 38, above.

477. *τροφεῖα πληρώσει χθονί*; *he will pay to his mother-soil the nursing debt.* This is an expression of frequent occurrence in the poets, and especially the Epic poets, who use for *τροφεῖα* the word *θρηπτήρια*. Stanley compares, among other passages, Hom. Il. iv. 476; Hes. Op. et Dies, 189. See also below, v. 548, "Αργει δ' ἐκτίνων καλὰς τροφάς.

478. *δύ' ἄνδρε*, namely, Eteoklus and the man whom he bears as device on his shield.

480. *Κόμπαξ' ἐπ' ἀλλῳ, speak boastfully, i. e. tell the boasts of another.*

482. *Πρόμαχ' ἐμῶν δόμων.* The Chorus refers to Megareus, and not to Eteocles, as Schol. B. thinks. Comp. above, vv. 417–419.

484. *νν, i. e. αὐτούς.*

485. *Ζεὺς νεμέτωρ, Zeus the avenger; called so because he was believed to punish arrogant boasting.*

486. *γείτονας πύλας ἔχων.* Not, as Schol. B. explains, the

gate of Onka Pallas, neighboring to the Neitan gate, but *the gate* (which is) *neighbor to Onka Pallas*, i. e. to her shrine.

488. *Ιππομέδοντος σχῆμα*. Compare what has been said on v. 448. The second syllable of *Ιππομέδοντος*, properly short, is here used long, as also below, v. 547, *Παρθένο-*  
*ναῖος*, where the syllable *θε* is originally short. For the reason of this poetic license, cfr. Matth. § 19. c. — Hippomedon was a son of Aristomachus (Sophocles makes him a son of Talaus). He was slain by Hyperbius, whom Eteocles opposed to him. Cfr. Smith, Dict. of Gr. and Rom. Biog.

489, 490. *Άλω . . . δινήσαντος*. Construe *δινήσαντος* δὲ (sc. τοῦ *Ιππομέδοντος*) *άλω πολλήν . . . ἔφριξα*. Passow, however, makes *ἔφριξα* govern the genitive *δινήσαντος*. — *άλω πολλήν*, *a great disc*. The shields of the ancient Greeks were of a circular form. Comp. Virgil, *Aen.* iii. 637, “*Argolici clypei, aut Phœbæ lampadis instar.*” The words *ἀστίδος κύκλον λέγω* are added to *άλω δὲ πολλήν*, in order to explain more clearly what the poet means by the latter phrase. Thus Eurip. *Hec.* 735, *δίστην', ἐμαυτὴν γὰρ λέγω λέγουσά σε.* — *οὐκ ἀλλως ἔρω, I shall not deny it.*

493. *Τυφῶν*. Typhaon or Typhoeus was son of Tartarus and Gaea, struck with lightning by Zeus and buried under Mount *Ætna*. See Smith, Dict., etc., and Anthon, Syst. of Anc. and Mod. Geog., p. 399.

494. *Διγνὺν μέλαναν . . . κάσιν*, *black smoke, the swift-moving brother of fire*. On this metaphorical expression, comp. what has been said above, on v. 351, and, besides, Butl. ad loc.

495. *περιδρομον*, lit. *running round*; here, *surrounding in a circle*. In order that the student may fully understand the construction of the shield, it may, perhaps, be best to transcribe Pauw's note. He says, “*Καλόγαστερ κύκλος est orbis ex cavo protuberans instar ventris.* In isto

orbe protuberante expressus erat Typhon, ignem et fumum ore vomens; id omne quod orbem istum protuberantem ambibat, κύτος περιδρομον dicitur et in isto κύτῳ περιδρόμῳ apparebant serpentum πλεκτάναι pro ἐδάφῳ et pavimento."

497. ἐνθεος δ' Ἀρει, *inspired with Ares*. The sense is: Hippomedon rages, inspired with Ares, as a Bacchante is frantic when filled with Bacchus.

498. πρὸς ἀλκὴν, *with all his might*. — Θυιάς (from θύειν, *to rave*) = Βάκχη. — φόβον βλέπων, *looking fearfully*. Comp. above, on v. 53, and Mitchell ad Aristoph. Acharn. 227, and Frogs, 558. Dindorf, with Canter, prefers φόνον.

499. πεῖραν is in the accusative, object to the verbal adjective φυλακτέον, which, being used impersonally, governs the same case as the verb (φυλάσσω) from which it is derived. Cfr. Jelf, § 613. 2.

501. ήτ' ἀγχίπτολις. See above, note to v. 162.

503. Εἰρξει νεοσσῶν, i. e. Παλλὰς εἰρξει ἀνδρὸς ὑβριν ἡμῶν, ὡς ὅρνις εἴργει δράκοντα δύσχιμον νεοσσῶν. Butl. compares Horat. Epop. i. 19, "Ut assidens implumibus pullis avis Serpentium allapsus timet."

504. Υπέρβιος δέ. δέ refers to πρῶτον μέν in v. 501.

505, 506. θέλων ἐξιστορῆσαι μοῖραν, *willing to test his fate*, viz. whether he shall conquer Hippomedon or die by his hands. — ἐν χρείᾳ τύχης, *in this decisive time of danger*. χρεία, says Schol. B., καιρός ἐστι μαθεῖν τὴν αὐτοῦ τύχην.

507. σχέσιν, *condition*.

508. Ἐρμῆς δ' εὐλόγως ξυνήγαγεν, *Hermes has with propriety brought them together*. According to the two Scholiasts, the Greeks considered every advantage which they accidentally experienced as a gift of Hermes. Hence also, in this instance, Hermes is said to have opposed the two antagonists to each other, since Hyperbius was not only a match for Hippomedon in size, courage, and arms, but bore also Zeus, the victorious enemy of Typhaon, as device on

his shield. For more specimens of this kind of imagery in *Æschylus*, comp. Mitchell's note ad *Aristoph.* *Frogs*, 1249.

509. ἀνδρὶ τῷ, i. e. τούτῳ. Comp. above, v. 385.

513. Σταδῖος ἡσταὶ, is placed erect.

515–520. Τοιάδε μέντοι . . . τυχάν. Dindorf considers these five verses an interpolation, and indeed they appear quite tame after the words Κοῦπε τις εἶδε Ζῆνα που νικώμενον.

515. Τοιάδε . . . δαιμόνων, such is the friendship of the gods. Pauw explains, “*Προσφίλεια δαιμόνων* est amicitia, qua Dii illi suos tuentur,” the friendship of the gods is so bestowed that Zeus favors Hyperbius and Typhaon Hippomedon. Schütz takes *προσφίλεια* ironically, in the sense of *enmity*, but without good reason.

516. Πρὸς τῶν κρατούντων, we are on the side of, etc. On the omission of the article before *ἡστωμένων*, comp. Matth. § 268, Obs. 1.

517. The Vulgate reads v. 518 before 517. The order in which we read these two verses in our text was first proposed by Brunck, who also changed the Vulgate *Εἰ Ζεύς τε Τυφῶ* into *Εἰ Ζεύς γε Τυφῶ*. Well. improperly condemns this change, and retains the reading of the manuscripts.

518. πράξιν ὄδ', will come off in like manner.

519. πρὸς λόγον, suitably to, etc. For a similar use of *πρὸς*, cfr. Mitchell's *Frogs*, 820.

521–524. Πέποιθα . . . θεῖστι. Construe, Πέποιθα, τὸν ἔχοντα ἐν σάκει ἀντίτυπον Δέδες ἀφίλον δέμας τοῦ δαιμονος χθονίου, ἐκαστα ἔχθρὸν βροτοῖς. —— ἀντίτυπον, adversary. —— δαιμονος χθονίου, of the earth-born demon. Blomf. quotes Prom. 359, where Typhœus is called *γηγενής*. Others translate it by *infernal*, as having been cast into Tartarus by Zeus.

525. λάψειν, will hurl away, i. e. will lose.

527. Βορραῖαι πύλαι, the *Borrhaean gate*, i. e. the northern or upper (*οὐψισται*) gate. Its proper name was, according to Unger (quoted by Dind.), *Bousiai*. Euripides assigns to Parthenopœus the Neitan and Apollodorus the Elektrean gate.

528. Τύμβον . . . Ἀμφίονος. Amphion, son of Zeus (hence διογενοῦς), and his twin brother Zethus, together with Antiope, were buried in the same tomb near Thebes. For this reason Euripides in Phœn. 145 places Parthenopæus ἀμφὶ μνῆμα τὸ Ζήθον.

529. Ὁμνσι δ' αἰχμήν, *he swears by his spear*. On the accusative *αἰχμήν* after ὅμνσι, compare note on v. 45, above. Also Hom. Il. xiv., ἄγρει νῦν μοι δμοσσον ἀάτον Στυγὸς ὕδωρ. Soph. Trach. 1185, δμνυ Διὸς . . . κάρα. Eurip. Med. 746, δμνν πέδον γῆς. 752, δμνμι Γαῖαν Ἡλίου θ' ἀγνὸν σέβας. Hippol. 714, etc. Similar in Latin: Ovid, Metam. i. 101, "Stygias juravimus undas." — The following words construe ἦν ἔχει πεποιθώς (*daring*) σέβειν μᾶλλον θεοῦ.

530. δμμάτων θ' ὑπέρτερον, *dearer than his eyes*. Blomf. compares, among other passages, Theoc. x. 53, Ναὶ μὰ τὸν δφθαλμόν, τῷ μοι γλυκώτερον οὐδέν, and the familiar verse of Catullus (iii. 5), "Quem plus ille oculis suis amabat." Add Catull. xiv. 1, "Ni te plus oculis meis amarem." Similarly the insolence and impious self-reliance of Mezentius is expressed by Virgil, Aen. x. 773, "Dextra, mihi Deus, et telum, quod missile libro, Nunc adsint." Comp. also Soph. Philoct. 649, and there Wunder.

531. βίᾳ Διός, *in spite of Zeus*. Thus below, v. 612, φρενῶν βίᾳ; v. 745, Ἀπόλλωνος βίᾳ. Soph. OEd. Col. 854, βίᾳ φίλων. Eurip. Orest. 710, μὴ βίᾳ τῶν κρεισσόνων.

532. μητρὸς ἐξ δρεσκόν, i. e. Ἀταλάντης. Atalanta was after her birth exposed by her father Iasus, king of Arcadia, in the woods, where she was nursed by a she bear. She led the life of a huntress (Eurip. Phœn. 1106, δ τῆς κυναγοῦ Παρθενοπαῖος ἔκγονος) until her father again recognized her as his daughter. Her subsequent marriage to Meilanion, who had conquered her in a foot-race, by means of the golden apples presented to him for that purpose by Aphrodite, is well known. The offspring of these two was

Parthenopæus, who must, however, not be confounded with another Parthenopæus, nephew of Adrastus.

533. *Βλάστημα καλλιπρόφρον*, *fair-prowed*, i. e. *fair-faced offspring*. Thus Agam. 235, *στόματός τε καλλιπρόφρον φυλακὰν κατασχεῖν*. Mitchell, in a note to v. 871 of Aristophanes's Frogs, says, in reference to this figurative expression, that it must have been provocative of absolute laughter in an Athenian audience. It is certainly not one of the poet's happiest metaphors, yet if we bear in mind that Æschylus wrote his piece probably the year after the battle of Salamis, a period in which his native state directed all her energies to the improvement and enlargement of her naval power, we may readily understand and well excuse our poet's borrowing his images perhaps too often from those objects which most readily presented themselves to his observation. — *ἀνδρόπαιος ἀνήρ* is a man who has scarcely passed the age of boyhood.

534. *ἄρτι*, *lately*, *nuper*. Thus, Hom. Il. xix. 56, *ἡ ἄρτι τόδ'* *ἀμφοτέροισιν ἀρειον ἐπλερο*, where Bothe quotes Mœris, *ἄρτι οἱ μὲν Ἀττικοὶ τὸ “πρὸ δὲίγουν.”*

535. *Ὥρας φυούσης*, *his youthful prime causing it to grow*. Genitive absolute. On the signification of *Ὥρα*, cfr. note to v. 13, above. — *ταρφύς*, *think*, from *τρέφω*. Its original form was probably *τραφύς*.

536. *οὐτι παρθένων ἐπάνυμον*, *by no means agreeing with the name of virgins*. The name Parthenopæus is composed of *πάρθενος*, *virgin*, and *Ὥψ*, *countenance*. The poet therefore says, that his cruel disposition does not at all harmonize with his name of *maiden-face*.

537. *γοργόν*, *that which strikes terror into the beholder*, like the *Γοργά*, from which the word is derived. Comp. Eurip. Phœn. 146, *δύμασι γοργός*. Androm. 458, *γοργός διπλίτης φανείς*. — *προσισταται*, i. e. *ταῦς πύλαις*.

539. *Τὸ γὰρ πόλεως ὄνειδος*. The Sphinx is called *the disgrace of the city*, because her appearance before Thebes,

and subsequent destruction by Oedipus, occasioned all the crimes and miseries which disgraced the house of Labdacus after the death of Laius.

540. *κυκλωτῷ*, *circular*. See remark on v. 489, above.

541. *Σφίγγ' ὡμόσιτον*. Thus Euripides in Phoen. 1023 calls her *δάιον τέρας, φοιτός πτέραις, χαλαῖοι τ' ὡμόσιτοις*, a hostile monster, with mad wings and claws preying on raw flesh. — *προσμεμηχανημένη γόμφοις, fastened with nails*. Æschylus is very fond of using the word *γόμφος* and making compounds of it; hence Aristophanes in Ranis 788 speaks of *ρήματα γομφοπαγῆ, words made fast with nails*. See Mitchell ad loc. cit.

542. *ἐκκρουστον, embossed, in bass-relief*. Lat. *crustatus*.

543. *ὑφ' αὐτῇ*, i. e. *τῇ Σφιγγὶ*.

544. 'Ως πλεῖστ' . . . βέλη, supply *χρῆ*. By the words *ἐπ' ἀνδρὶ τῷδ'*, the Kadmean, whom the Sphinx on the shield is tearing with her talons, is to be understood. The meaning of the verse is evidently this: Parthenopæus exhibits on his shield the sphinx, the disgrace of Thebes; it behooves, therefore, the Thebans to hurl their darts upon that man above all others, who thus dares to taunt them with a device most offensive to their feelings.

545. *οὐ καπηλεύσεις μάχην*, i. e. *οὐ καπῆλον μάχησθαι* (Jelf, § 564), *will not fight the fight of a retailer*, i. e. will fight by wholesale, as Blomf. renders it. See also Trollope ad Eurip. Hippol. 950.

547, 548. *Παρθενοπαῖος Ἀρκᾶς . . . τροφᾶς*. The Scholiast informs us that Parthenopæus committed an involuntary murder in his native state, Arcadia, in consequence of which he fled to Argos, where he lived (cfr. Eurip. Suppl. 891, *παιδεύεται καὶ Ἀργος*) till he joined the expedition against Thebes. On the quantity of the second syllable in *Παρθενοπαῖος*, consult above, v. 488, and Wunder ad Soph. Ajax. 208, and on the expression *ἐκτίνως καλὰς τροφᾶς* compare note to v. 477, above.

549. *Δ μὴ κραίνοι θεός.* Comp. above, v. 5.

550 – 552. *Εἰ γὰρ τύχουεν . . . ὀλοίατο.* Eteocles, in these three lines, assents to the prayer of the messenger, *Δ μὴ κραίνοι θεός*, and follows up the thought expressed in those words. He says this: Indeed may the gods not accomplish it, but, on the contrary, turn their wrath against them (the enemy); for if the latter were to be treated as they deserve it, viz. were to obtain at the hands of the gods what they are intending against us, they would with their impious boasts be utterly destroyed. We have thus followed Dindorf in taking *εἰ γάρ* in a conditional sense, although we are fully aware of the great harshness of this construction. Butler and Blomf., on the other hand, following the two Scholiasts, take *εἰ γάρ* as equivalent to *εἴθε γάρ*, *utinam*. The explanation we have given seems to us preferable for two reasons. First, the conditional force of *εἰ γάρ* here is evident from the words *ἢ τάν* in v. 552, which would be entirely useless were we to take *εἰ γάρ* in the sense of *utinam*; and secondly, an ejaculatory prayer, such as *εἴθε γάρ* would make these lines, would sound very strange in the mouth of Eteocles, especially if we consider the assurance expressed by him a line further on, when appointing Aktor as a fit champion to oppose Parthenopaeus. To remove the harshness of the construction, Dindorf thinks that two lines must have been lost before *εἰ γάρ τύχουεν*, and proposes to read v. 552 before v. 551. — *πανώλης* has the sense of *πανώλεθρος* below, v. 932, *who perishes entirely.* Comp. Blomf. ad Pers. 738.

553. *Ἐστιν δὲ καὶ τῷδ', οὐ λέγεις.* On the position of the relative, comp. Matth. § 474. a.

554. *χεὶρ δ' ὅρᾳ τὸ δράσιμον, his hand perceives what is efficacious.* The poet represents Aktor's hand as endowed with sight, in order to express the promptness with which Aktor is accustomed to execute whatever he considers advantageous in fight. Well. and Linw. translate *δράσιμος*

by *faciendus*, *what is to be done*; but that does not convey the exact meaning of the word. The whole phrase is opposed to *ἀνὴρ ἀκομπός*, and the sense of the verse is plainly this: *He is not a man who brags, but who will act.*

555. *τοῦ πάρος λελεγμένου*, i. e. *τοῦ Ὑπερβίου*.

556. *ἐρυμάτων ἄτερ*, *without deeds*. Schütz and Butler have taken *ἐρυμα* in the sense of *agger*, and construe, *ὅτε οὐκ ἔστε γλῶσσαν ἐρυμάτων ἄτερ ρέονταν*, *flowing without restraint*; but Hermann (see Linw.) condemns this use of *ἐρυμα*, and Blomf. has quoted Eum. 499, Eurip. Orest. 160, and other passages, in support of the meaning of *ἐρυμα* which we have given. Four manuscripts read *ἔξω* for *ἔσω*; this reading has been adopted by some editors, who have then taken *πυλῶν* in the sense of the Homeric *ἔρκος ὁδόντων*; but that *πυλῶν* is to be taken literally for the gates of Thebes appears clearly from *εἰσαμεῖναι* in the following line.

558. *θηρός ἔχθιστον δάκον*. Construe, *ἔχθιστον δάκον* *θηρός*, *of the hateful monster of a beast*. Blomf. compares this periphrasis with Eurip. Hippol. 646, *δάκη θηρῶν*. Similar pleonastic expressions occur frequently in the dramatists; e. g. Æsch. Pers. 549, *λέκτρων εἴναι*. Soph. Ant. 674, *μάχη δορός*. Eurip. Troad. 613, *θρήνων ὁδυρμοί*. Comp. also Trollope ad Eurip. Hecub. 295. — *φέροντα* in line 559 refers to Parthenopæus.

560. *ἢ ἔωθεν . . . μέμψεται*, *who, outside of the walls, shall reproach him, who carries her within*. Parthenopæus will make efforts to carry his shield into Thebes, but he will not succeed. On the contrary, the Sphinx on the shield will, outside of the walls, be received with such a hail-storm of missiles, that she will reproach her bearer for carrying her to the assault. Schütz does not construe *ἔσω* with *φέροντι*, but translates it by “*introrsum, nempe ad Parthenopæum illum clypeum ferentem conversa*,” and this is adopted by Dindorf. It seems, however, the simplest way to construe it with *τῷ φέροντι*.

561. ἵντο πτόλαι, *under the walls of the city.*

564. ὁρθίας. Blomf. reads ὁρθίος from a conjecture of Wakefield, and compares Hom. Il. xxiv. 389, ὁρθαὶ δὲ τρίχες ἵσταν, etc.

565. Μεγάλα. The Schol. supplies πράγματα; perhaps a word like κορπάσματα would be more to the point. — κλυούσα. The Vulgate has κλύων, which, not agreeing with the corresponding anastrophic line, has been changed by Well. into κλυούσαν, in preference to κλυούσα, as avoiding the hiatus before ἀνοισίων.

567. *in γῆ.* Scil. *ne incolumes in patriam revertantur.* Schütz.

569. μάρτιος, Ἀμφιάρεω βίαν. Amphiaraus, son of Oïkles and Hypermnestra, was descended from the famous seer Melampus, to which origin he owed the power of prophecy with which he was gifted. After having reigned for a time over Argos, jointly with Adrastus, he quarrelled with the latter, who fled for the time. He was, however, afterwards reconciled to him, and married the sister of Adrastus, Eriphyle. When Adrastus, induced by the urgent persuasions of Polyneikes and Tydeus, resolved to restore his son-in-law to the throne of Thebes, he was informed by an oracle that it would be useless to undertake the expedition without the coöperation of Amphiaraus. The prophet, however, foreseeing the disastrous issue of the campaign, violently opposed the undertaking till Polyneikes bribed Eriphyle with a necklace, and induced her to urge her husband to join the host against Thebes. Amphiaraus reluctantly went, but not before he had enjoined on his sons to avenge his death on his treacherous wife. As he looked upon Tydeus as the chief mover of the expedition, he conceived a violent hatred against that hero, which prompted him at last to cause his enemy's death when Athene was on the point of saving him. In the course of the siege of Thebes, Amphiaraus was pursued by Periklymenus, but

before his enemy could reach him, the earth, by the favor of Zeus, opened and swallowed him up. For more particulars, see Smith, Dict. of Gr. and Rom. Biog., and Grote, Hist. of Greece, 2d ed., Vol. I. p. 369, etc.

570. Ὁμολώισιν, κ. τ. λ. This gate, according to the two Scholiasts, was so named from Homolois, a daughter of Niobe. Near it were probably temples of Zeus and Demeter, as a Ζεὺς Ὁμολώιος and Δημήτηρ Ὁμολώια were worshipped at Thebes.

571. Κακοῖσι βάζει, i. e. κακῶς βάζει = κακολογεῖ, *abuses*. See Matth. § 416, Obs. 1. — βάζει governs a double accusative of the thing said and the person addressed, as Homer, Il. ix. 58, ἀτάρ πεπνύμενα βάζεις Ἀργείων βασιλῆας. Eurip. Rhes. 717, πολλὰ δὲ τὰν βασιλίδ' . . . . κακῶς ἔβαζε.

572. ἀνδροφόντην, *the murderer*. Ancient authors disagree as to the person or persons murdered by Tydeus. According to Diodorus Siculus, he slew Lykopeus and Alkathous, sons of his brother Melanus or Melanes; according to Pherekydes, his brother Olenius. The two Scholiasts seem to agree with the former, although they give somewhat different names. — τὸν πολεως ταράκτορα, because he, together with Polyneikes, was the prime mover of the expedition. Comp. next line.

574. Ἐρινίος κλητῆρα, *the summoner of the Erinnys*. He is aptly called the summoner of the Erinnys (the curse) of OEdipus; for by inducing Adrastus to make war against Thebes, he caused the fulfilment of the curse, that both brothers should fall by each other's hands.

576. Καὶ τὸν . . . . ἀδελφέον. This passage, as we read it in the Vulgate, is corrupt and without sense. The difficulties lie in πρόσμορον, which is a word not found elsewhere, although the Scholiast renders it *doomed*; in ἀδελφέον, which is an Ionic form not found in the dramatic trimeters; and in ἐξυπτάξων, which (according to Blomfield) can mean nothing but *resupino*, *ad cælum tollo*, to

*cast upwards.* To obviate these difficulties, various corrections have been suggested. Schütz has proposed πρόσμορον ἐς ἀδελφέον ἐξυπιάζων δῆμα, *casting back his eye upon your doomed brother.* Dindorf follows Dobree, and reads τὸν σὸν αὐτὸν ἀδελφὸν ἐς πατρὸς μόρον ἐξυπιάζων δῆμα, *alla voce in clamans nomen ejus de patris more,* which translation is incomprehensible. Well. gives καὶ τὸν σὸν αὐθὶς πρὸς \* δέμοσπορον, and Blomf. καὶ τὸν σὸν αὐθὶς προσμολῶν δέμοσπορον ἐξυπιάζων δῆμα. This is, perhaps, the best of the whole, although the change of δῆμα to δῆμα is objectionable. Linwood retains ἐξυπιάζων δῆμα, and explains it *turning the name upside down*, i. e. punning upon it; but that will scarcely do. Perhaps the best is to retain δῆμα, and besides adopt Blomfield's reading, so that the passage then would read, καὶ τὸν σὸν αὐθὶς προσμολῶν δέμοσπορον ἐξυπιάζων δῆμα, *thereupon going in turn up to your brother, he calls with a loud voice his name Polyneikes.*

578. Δις τ' ἐν . . . ἐνδατούμενος. Translate, *At the end (of his upbraiding), dividing his name and reproachfully pronouncing it twice*, i. e. *saying Πολύνεικες πολυνεικές, Polyneikes of many strifes.* ἐνδατεῖσθαι, according to Hesychius means at the same time to divide and to reproach. It corresponds with the Latin *differre* or *dividere*. See Blomf. ad loc. Æschylus plays in similar manner upon the name of Polyneikes, below, vv. 658 and 830. Other examples of this kind of punning upon names are found in the tragic writers; e. g. in Agam. 687, τὰν δορίγαμβρον ἀμφινεικῆ θ' Ἐλέναν; ἐπεὶ πρεπόντως ἐλένας, ἐλανδρος, ἐλέπτολις . . . ἐπλευτε. Comp. besides Soph. Ajac. 430; Eurip. Phœn. 636; Orest. 1008; Rhes. 158.

582. καὶ θεοὺς τοὺς ἔγγενεις, *the native gods.* We have to understand those gods from whom the Thebans claimed to be descended, such as Dionysus, Aphrodite, Ares, etc. Abresch compares Soph. Antig. 199, Ὁς γῆν πατρόναν καὶ θεοὺς τοὺς ἔγγενεις. To which add Electr. 428, πρός την

Θεῶν σε λίστομαι τῶν ἔγγενῶν. See also Blomf. Gloss. ad Choeph. 459.

583. ἐπακτόν, *brought from abroad*, i. e. *foreign*.

584. Μητρός τε . . . δίκη; *What justice* (i. e. *what just cause*) *will quench the fountain of a mother's tears*? Amphiaraus, referring in this line to the claim of his cause, and perhaps also hinting at the figure of Dike (cfr. below, v. 646), which the former bore as emblem on his shield, says: “Thou art waging war against thy mother, i. e. thy native land; therefore, however just thy cause may be, thou must not hope to quench the floods of tears which she will shed on account of the wounds you are about to inflict on her.” The Scholiast takes δίκη as synonymous with τιμορία, which would give the following sense: “What vengeance will dry up the fountain of your mother? i. e. What vengeance will you take that would not cause the tears of your mother to flow?” Others have translated μητρὸς πηγήν by *the fountain of a mother's blood*; but this is forced and improbable, and Schütz's emendation (see Linwood in Lex. sub voce) is unnecessary.

585. σῆς ὑπὸ σπουδῆς, *by thy eagerness*.

586. πῶς σοι ξύμαχος γενήσεται; *How, says Amphiaraus, can you ever expect to be kindly received and supported by your citizens, if you first make war upon them and lay waste their city?*

587. Ἔγωγε, *I for my part.* — πιανῶ. Blomf. compares Pind. Nem. ix. 54, and Stanl. Virgil, Georg. i. 491, “Nec fuit indignum Superis, bis sanguine nostro Emathiam et latos Hæmi pinguescere campos,” and Horat. Carm. ii. 1. 29, “Quis non Latino sanguine pinguior campus?”

588. κεκευθώς, *buried*. Comp. note on v. 569, above. The word is here used intransitively, as in Soph. Electr. 868, where the Scholiast says, ἀντὶ τοῦ κρύπτεται. Comp. also Soph. Antig. 911, and Wunder ad CEd. Reg. 939.

591. σῆμα δ' οὐκ ἐπήν κύκλῳ (κύκλῳ = ἀσπίδι), *no boastful*

*emblem was upon his shield.* Eurip. in Phœn. 1112 imitates Aeschylus, οὐ σημεῖ ἔχων 'Υβρισμέν', ἀλλὰ σωφρόνως δοῦμ' ὄπλα.

592. Οὐ γὰρ δοκεῖ ἄριστος. Plutarch relates (see Stanl. ad loc.), that at the first representation of this drama Aristides was present, and that when these words were recited, the eyes of the whole audience turned upon him. As Aeschylus belonged to the same political party with Aristides, and was no doubt an ardent admirer of his *just* fellow-citizen, it is not unlikely that he had him in his mind when he wrote the verse.

593. Βαθεῖαν . . . καρπούμενος, *enjoying the produce of the deep furrows in his mind*, i. e. reaping the rich wisdom of his mind. The mind is here compared to a field, which is rich in proportion as the furrows made by the plough remain deep. Stanley compares Pind. Nem. iv. 13, φέρα βαθεῖαν, and Nem. vii. 1, βαθύφρονα.

596. Δεινὸς δε θεοὺς σέβει. Comp. Hom. Il. xv. 98.

597. Φεῦ τοῦ ξυναλλάσσοντος ὅριθος = τύχης. The use of ὅρης, and in Latin *ales*, for fortune, is known to every student. Of the examples quoted by Stanl., comp. Hom. Il. xxiv. 219, μηδέ μοι αὐτῇ "Ορνις ἐν μεγάροισι κακὸς πέλεν, and Hor. Epod. x., "Mala alite," etc. On the genitive after the interjection φεῦ, comp. Matth. § 371; Jelf, § 489.

600. καρπὸς οὐ κομιστέος, *a fruit that is not to be gathered, is not worth gathering.* Cfr. Eurip. Suppl. 226, 228.

601. Ἀτης ἄρουρα. Burton compares Aesch. Pers. 821, and St. Paul's Epist. ad Rom. vi. 23. "Ατη is the infatuation which drives men to the commission of crimes. — καρπίζεται, *bears as fruit.* — This verse has, on account of its proverbial character, been considered by Schütz and most subsequent editors as a later addition; in Dobree's opinion, even as a marginal addition of some Christian writer. It is on that account included in brackets. Wellauer, on the contrary, considers the verse both genuine and worthy

of Æschylus. But that it is an interpolation becomes very probable if we consider that the word ἐκκαρπίζεται bears exactly the same sense as the phrase *καρπὸς οὐ κομιστός*, which latter very likely suggested to the mind of the interpolator the other verse as a striking parallel passage. Besides, *καρπίζομαι*, according to Blomf., never occurs in this sense in the tragic writers, who use instead of it *καρποῦμαι*. Wellauer's argument in favor of the genuineness of the verse,—“ that it is found nowhere else,”— is no argument at all ; many passages in extant works may be interpolations, yet we find them nowhere else, from the simple fact that the original works have perished.

602 – 604. εὐτεβῆς ἀνὴρ . . . δλωλεν, a pious man has often utterly perished. The perfect δλωλεν not only expresses in this instance that the action has frequently occurred, but also that it has been completely done. Cfr. Matth. Gr. Gr. § 502. 2, and compare also Hesiod, Op. et Dies, 240 (ed. Göttl.), and Horat. Carm. iii. 2. 29, “ Sæpe Diespiter Neglectus incesto addidit integrum.” — θερμοῖς, hot-headed, audacious. — πανουργίᾳ = πανούργῳ.

605 – 607. \*Η ξυμπολίταις . . . ἀγρεύματος. ξυμπολίταις ἀνδράσιν is dependent on ταῦτον ἀγρεύματος in v. 607, the same net with, which latter words are governed in the genitive by κυρήσας. On this genitive after κυρέω, comp. Blomf. ad Choeph. 695, and Jelf, § 512. 1. On the meaning of ἀγρεύμα, see Blomf. Gloss. ad Choeph. 985. — ἐκδίκως, unjustly. The Vulgate has ἐνδίκως, justly, which Linwood sub voce ἐνδίκως defends, enlarging on the explanation of Schol. A.

608. θεοῦ μάστιγι παγκοίνῳ. Blomf. compares Horat. Carm. iii. 26. 11, “ Sublimi flagello Tange Chloen semel arrogantem ” ; and Hom. Il. xii. 37, Ἀργεῖοι δὲ, Διὸς μάστιγι δαμέντες, which Butler takes improperly in the sense of lightning. The term μάστιξ (flagellum) means either a calamity which brings utter destruction on the one whom

it befalls, or panic terror, as in Prom. 682, where Io, speaking of the persecution of Hera, says of herself, *μάστιγι θειᾳ γῆν πρὸ γῆς ἐλαύνομαι*. See, besides, Eurip. Rhes. 37, *Πανὸς τρομερὰ μάστιγι φοβεῖ*, where Musgrave compares Nonnus x. 4, *μανιώδει Πανὸς ἴμασθλγ.* Cfr. also Bothe ad II. loc. cit.

612. *φρενῶν βίᾳ*. Cfr. above, v. 531.

613. *Τείνοντι . . . μολεῖν*, *pursuing, in spite of their better sense, their course, to come to the distant city*; i. e. Orcus, the land of the dead. *πομπῇ* is used in the same sense in Eurip. Rhes. 229. For *πόλιν* the Vulgate reads *πόλιν*, which gives no sense. Dindorf thinks the whole verse has been patched together by some grammarian.

614. *ἔνυκαθελκυσθήσεται*. *ἔνυκαθελκέειν*, *to drag down along with*.

615. *σφε* (shortened from *σφω'*) for *αὐτόν*. Two verses below, it stands for *ταυτόν*, and v. 630 for *αὐτούς*. See Matth. § 147, Obs. 8; Jelf, § 654. 1. a.

616. *ώς ἄθυμος*. Fourteen manuscripts have *ἄθυμος*, which Well. and Blomf. have received, and construe with *οἴδεν* in the next line. — *λίματος κάκη*, *from cowardice of disposition*. Cfr. above, vv. 192 and 488.

618. *Εἰ καρπὸς ἔσται*. The fruit of the oracle is the fulfilment of the event which it predicts. The Scholiast says, *ἀλήθεια παρέπεται τῷ μαντεύματι ὡς καρπός*.

619. *Φύλει . . . καίρια*. This is to be understood of Amphiaraus. The prophet had distinctly and confidently foretold his impending death (above, v. 587), and this, Eteocles says, he would not have done, if he had not been certain that the oracle of Apollo would be fulfilled; for Amphiaraus would rather have been silent than have said any thing that was not to the point. For parallel passages, see Blomf. Gloss. in Choeph. 574. Why Eteocles, the *Theban* king, speaks in so high terms of praise of his enemy, Amphiaraus, Grote explains in his Hist. of Greece, Vol. I. p. 374, note 1.

623. Ποδῶκες, *swif* ; lit. *swift-footed*.

624. Παρ' ἀσπίδος, *a clypeo* ; i. e. *a læra manu, on the left-hand side*. The ancients were accustomed to hold spear and shield in their left hand till they actually engaged in fight, when they took the former into the right hand.

628. Δορίποντα κάκ', *the evils of war*.

629. Ἐπιμόλους, *invaders*.

631 – 633. Τὸν ἔβδομον δὴ τόνδ' . . . . λέξω . . . . οἵας ἀράται τύχας. A similar position of words, the peculiar force of

which will be felt by the student, occurs in Soph. Electr. 1101, Αἴγισθον, ἔνθ' φέκηκεν, ιστορῶ πάλαι. Philoct. 573, ἀλλὰ τόνδε μοι πρῶτον φράσον, τίς ἔστιν. See also below, v. 659.

— ἐφ' ἔβδόμαις πύλαις. The messenger does not give the name of the seventh gate, as he has mentioned the names of the other six already. Euripides places Polyneikes near the Krenæan gate. See, however, above, note on v. 376.

— On the accusative after *κατεύχεται*, cfr. supra, v. 45.

634. κάπικηρυχθείσ, *and having been proclaimed king (by the herald)*. In translating, supply after *τύχας*, *namely*, *that he* ; for the following lines explain what these *τύχαι* are.

635. Ἀλώσιμον παῖαν ἐπεξιακάσας, *having loudly shouted the pæan of conquest*. The pæan is here properly called *ἀλώσιμον*, as it was to be sung after the capture of the city. Pæans sung after victory in battle were usually called *ἐπινίκια*. The words, or rather sounds, which the victors shouted whilst singing the pæan were *ἴη Ιακχε*, hence the song itself was occasionally called Iacchus. *Ιακχάς* means, therefore, literally, *to shout Ιακχε*.\*

\* In Smith's Dictionary of Greek and Roman Antiquities, the writer of the article "Pæan" says: "The pæan was always of a joyous nature, and its tune and sounds expressed hope and confidence." Of this only the second half is true. The pæan was of a propitiatory nature (cfr. e. g. Hom. Il. i. 473), and was sung, not only when dangers had passed by, but also when they were approaching, or even when those

637, 638. *‘Η ζῶντ’ ἀτιμαστῆρα . . . τρόπον.* Construe, *\*Η τίσασθα φυγῇ τὸς τόνδε τὸν αὐτὸν τρόπον σὲ ζῶντα ἀνδρηλάτην ἀτιμαστῆρα.* —— ἀνδρηλάτης is *he who expels others from their native country.*

639. By *θεοὺς γενεθλίους* the same divinities are meant who above (v. 582) were called *θεοὶ ἐγγενεῖς*.

641. *Τῶν δὲ ; δὲ* for *ἔων.* Cfr. Blomf. ad Agam. 519, and Matth. § 149.

644. *τευχηστὴν* (from *τεύχος*) *ἰδεῖν, armed in appearance.* The Scholiast explains *τευχηστής* by *σπλίτης.* This additional use of *ἰδεῖν* after adjectives, substantives, and verbs, is very common. Cfr. Pers. 27, 379; Choeph. 174; Eurip. Iph. Aul. 1587; Iph. Taur. 1294; Bacch. 1005, etc.; and Jelf, § 667, Obs. 2 and 3.

645. *ἡγουμένη, leading the way.* Thus, Eum. 1010, *ὑμέις δὲ ἡγεῖσθε πολιστοῦχοι . . . ταῦσδε μετοίκους.*

648. *ἐπιστροφάς, residence in his turn.* The Scholiast explains *διατριβάς, διάτας.* Cfr. Eum. 518, and Mitchell, Frogs, ad v. 1351.

651. *‘Ως οὕποτος’ . . . μέμψει, Since thou wilt by no means blame me for what I have announced.* —— *ἀνδρὶ τῷδε. δεικτικῶς* for *ἐμοί.* Thus Soph. OEd. Tyr. 815, *τίς τοῦδε νῦν ζεῖται ἀνδρὸς ἀθλιώτερος,* where OEdipus speaks of himself. Ajax. 78, *ἐχθρός γε τῷδε τὸν ἀνδρί, i. e. ἐμοὶ τῷ Ὀδυσσεῖ.* Eurip. Alcest. 690, 719, et passim. Cfr. Matth. § 470. Verbs expressing *to praise, to blame, to admire, etc.* gov-

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who sang it were overwhelmed by misery (comp. Soph. OEd. Tyr. 5). Kuinoel ad Eurip. Alcest. 438 quotes a passage from Herodotus, where the pæan was sung at a funeral, and very properly so; for it was (according to Hermann's explanation of that passage) done in order that the god might grant relief to the mourners from their grief. It would lead us too far to say more here on the nature of the pæan. A full exposition of the nature of the pæan is given by Mure, Hist. of Gr. Lit., Vol. III. p. 66. Comp. also K. O. Müller, Geschichte der Griech. Lit., Theil I. pp. 31, 32.

ern the accusative of the person and the genitive of the object which calls forth the praise, reproach, or admiration. Comp. Jelf, § 495; Matth. § 368. a; and Jelf, § 589. 3, and Obs. 2.

652. *σὺ δ' αὐτὸς γνῶθι ναυκληρεῖν πόλιν, to direct (the affairs of) the city.* On this metaphor, comp. note to v. 2, above.

653, 654. *\*Ω θεομανίς . . . γένος.* Some editors (with the Scholiast) refer the first of these two lines to Polyneikes alone, and the second to the two brothers together. It is, however, better to understand both verses of Eteocles and Polyneikes jointly. *θεομανίς* means, not, as Schol. A. explains it, *raging against the gods*, but *maddened by the gods*, in the sense of the Latin saying, *quem Deus vult perdere, prius dementat.* — *στύγος, object of abhorrence.* Cfr. Choeph. 1028. — *ἀμόρ* is Doric for *ἱμέτερον.* Cfr. Matth. § 149, Obs. 2, note. Some manuscripts read *ῳμόν*, which Schütz and Bothe (ad Hom. Odyss. x. 343) prefer, but Well. rejects.

655. *πατρὸς . . . τελεσφόροι.* See Introduction.

657. *Μή καὶ . . . γόος, lest a more intolerable lamentation be produced.* Some editors think that Eteocles says this because he fears that, if he should commence to lament, the Chorus would set up a more intolerable wailing; this is, however, not the sense. Eteocles endeavors to suppress his own feelings, because he fears that an exhibition of grief on his part at this critical moment would have a disheartening effect on the soldiery, and that thus by his tears a greater cause for lamentation, viz. the taking of the city, would be produced.

658. *\*Ἐπωνύμῳ δὲ κάρτα.* Cfr. our remarks on v. 578.

659. *ὅπῃ τελεῖ, what will come of them.*

661. *σὺν φοίτῳ φρενῶν.* *φοίτος, madness, μάνια, λύσσα.* Hesych.

662, 663. *Εἰ δ' ἡ Διὸς παῖς . . . παρῆν . . . τάχ' ἀν τόδ'*

ἢ, *If justice were with him, it might perhaps be.* The indicative with *ei* in the protasis and with *av* in the apodosis is used, because the speaker neither considers the condition to be true, nor believes that the result arising from it will happen. Comp. Jelf, § 853. c. — ή Διὸς παῖς . . . Δίκη. Dike, Eunomia, and Irene were the daughters of Zeus from his second wife Themis. The three sisters were called the Horæ, “quod hominibus ἔργα ὀρεύονται, custodiunt ac tuentur, faciuntque ut sui quisque laboris fructum percipiat.” Cfr. Van Lennep. ad Hes. Theog. 901. — τάχ' ἀν τόδ' ἢν, *it might perhaps be* (that the golden emblem on his shield would help Polyneikes to take the city).

664. φυγότα μητρόθεν σκότου. *μητρόθεν* stands for ἐκ μητρός, which occurs in Choeph. 416, where see Blomfield's Gloss. Abresch. compares Eumen. 668, οὐδ' ἐν σκότουσι ηδόνας τεθραμμένη, and Pind. Nem. i, 53, σπλάγχνων ὑπὸ ματέρος . . . ὀδίνα φεύγων.

665. ἐφηβήσαντά πω, *when a boy.* Young men were called ἐφηβοι from their fifteenth to their twentieth year.

667. Δίκη προσείδε καὶ κατηξιώσατο, *has Dike thought him worthy of her favor.* A hendiadys in the sense of “Aspectu dignata est.” The manuscripts have προσεῖπε, which Well. properly retains, and which is supported by Eurip. Suppl. 959, where comp. Markland. The reading προσείδε was probably in one of the manuscripts which Schol. II. used, on whose authority it has been taken into the text.

668. ἐν . . . κακονχίᾳ, *in the wretched possession of his native country,* i. e. in a possession which he cannot obtain except by first devastating it.

669. νν, i. e. αὐτὴν, τὴν Δίκην; not αὐτὸν, as Schol. II. says.

670. πανδίκως, *completely, plane, omnino, funditus.* Comp. Wunder ad Soph. OEd. Col. 1301.

671. ξυνοῦσα, *being with,* i. e. *helping.* — παντολμφ, i. e. πάντα τολμῶστι. Wunder compares παντονυργῷ in Soph. Ajac.

437. See also OEd. Col. 758.

672. *εἰμι καὶ ξυστήσομαι*. The more usual construction would be *εἰμι ξυστησόμενος*, for after verbs of motion the object of the verb is expressed by the future participle. Cfr. Matth. § 566. 6.

673. *μᾶλλον ἐνδικώτερος*. Of this pleonastic use of the comparative after *μᾶλλον*, Monk ad Hippol. 158 has collected many examples. Comp., besides, Matth. § 458. In the same way we find two superlatives, as *πλείστον ἔχθιστος, πλείστον κάκιστος*, etc., used.

675. *Ἐχθρὸς σὺν ἔχθρῳ στήσομαι*, i. e. *ἔχθρὸς ἔχθρῳ ξυστήσομαι, hostis hosti obviam ibo*. — *Φέρ' ὡς τάχος, bring hither as quickly as possible*. Thus, Agam. 27, *εὐνῆς ἐπαντείλασαν ὡς τάχος*. Soph. CEd. Col. 1397, *νῦν τ' ἦ' ὡς τάχος πάλιν*. Eurip. Hipp. 494, *Ὤς τάχοι διστέον*. On this elliptical use of *ὡς* with a noun following, comp. Jelf, § 869. 5.

676. *πετρῶν προβλήματα*, *defences against the stones*, i. e. *the shield*. Some manuscripts read *πτέρων* instead of *πετρῶν*, which, if preferred, is synonymous with *διστῶν*. The passage has been imitated, but not improved, by Euripides in Phœn. 790, etc.

678. *Οργὴν δμοῖς, like in wrath*. Cfr. Jelf. § 579. 2. — *τῷ κάκιοτ' αὐδωμένῳ* (sc. *ὑπό σου*), *to him who has been most bitterly denounced (by you)*.

682. *Οὐκ ἔστι γῆρας τοῦδε τοῦ μιάσματος, there is no decay of this pollution*; no sacrifice of purification can wipe it away. Comp. Soph. CEd. Col. 951, ed. Wunder. In verse 681, the words *θάνατος ὁδὸς αὐτοκτόνος* are in the nominative absolute, and appear as the agent of the thought expressed in the next line, so that, instead of *οὐκ ἔστι γῆρας τοῦδε τοῦ μιάσματος*, we should rather expect *οὐκ ἐὰς τὸ μίασμα γηράσκειν*. Comp. Jelf, § 708. 1, and Mitchell to Frogs, 1406.

683 – 685. *Εἶπερ κακὸν φέρει . . . ἐρεῖς*. We have adopted the reading of Blomf., who has put a comma after *τις* and taken away the comma after *ἄτερ*. The sense of the lines is rather obscure, and has been variously explained.

(Cfr. the crit. notes in Stanley's edition.) Butler's proposition, to assign only vv. 683 and 685 to Eteocles, and v. 684 to the Chorus, is highly objectionable, as the poet would not have interrupted the sets of three lines which he assigns to each speaker down to v. 695. The sense of the passage is this: *If any one suffers death (κακὸν φέρει), let it be without disgrace, for (to die glorious) is the only profit which the dead may gain. But you could not say that there would come any glory from base and disgraceful actions.* After ἐρεῖς understand εἴναι.

686. Τί μέμονας; *What wilt thou, child?* Some manuscripts read Τί μέμνης; *Why dost thou rage?* — θυμοπληθῆς δορίμαργος ἄτα, *frenzy filling the soul and raging with the spear*, i. e. mad and destructive desire of fighting.

689. τὸ πρᾶγμα, *the affair*, i. e. the destruction of the house of Laius.

690. "Ιτώ κατ' οὐρον, κ. τ. λ. Construe, πᾶν τὸ Λαιὸν γένος, Φοίβῳ στυγηθὲν ιτώ, etc., *may the whole race of Laius, hateful to Phæbus, go straightway to the wave of Kokytus, which has been allotted to them.* The race of Laius was odious to Apollo, because he had forbidden the Theban king to beget children, which injunction Laius had disobeyed, and thus caused the pollution of his descendants. For this crime the wave of Kokytus was allotted to them, i. e. the whole race was condemned to extinction. — κατ' οὐρον, *straightway*, lit. *with a fair wind*. Stanley compares Soph. Trach. 473, ἀλλὰ ταῦτα μὲν ῥείτω κατ' οὐρον. The words κῦμα Κοκυτοῦ λαχόν are in the accusative, governed by ιτώ, because verbs expressing motion to some place govern the accusative. Comp. Jelf, § 559.

692 – 694. Ὡμοδακής . . . θεμοτοῦ. The sense of this reply of the Chorus is this: It is not the god who hurries you on to destruction, but your own fierce hatred against your brother urges you to accomplish the shedding of unlawful blood. The words αἴματος οὐ θεμοτοῦ are not in

the genitive absolute, as Schütz says, but are to be taken together with *ἀνδροκτασίαν*, which latter has simply the sense of *σφαγήν*.

695. *τέλει' ἄρα*. These two words are corrupt, because, if *τέλει* is taken as the neuter plural, it gives no sense, and if we take it for the nom. sing. fem. (in which case we ought to write *τελεῖ'*), the final cannot be elided. Blomf. and Dind. prefer, therefore, the interpolation of Turnebus, *τελεῖν*, making this infinitive dependent on *προσιζάνει, sits upon . . . in order that I may finish*. To this also Well. inclines. Blomf. quotes in support of this construction Eumen. 673, 732; Soph. OEd. Col. 12; Hom. Il. i. 442; Virg. AEn. i. 527; and Horat. Carm. i. 23. 10. Comp. Blomf. ad Agam. 978, and Matth. § 532. — The *πατρὸς ἄρα* is his Erinnys. Comp. Eumen. 416, and Wunder ad Soph. OEd. Tyr. 413. — By *ξηροῖς ἀκλαντοῖς ὅμμασιν*, not the eyes of 'Αρά, but those of Eteocles are meant, and they are called *dry and tearless*, because nothing can move him from his determination to fulfil the doom of his race.

697. *Δέγονσα* (i. e. *ἡ ἄρα*) *κέρδος πρότερον ὑστέρου μόρου*, *announcing a profit previous to subsequent death*, i. e. telling me that I shall be victorious before I die myself. This is the explanation which Wellauer has given of this difficult passage. It is certainly better, at least simpler and more intelligible, than the far-fetched interpretation of Schol. B., who explains *κέρδος, τὸ νῦν τεθνᾶναι πρότερον, τιμιώτερον*.

699. *βίον εὐ κυρήσας*. Schol. A., *τὸν βίον εὖ διάξας, living a good life*. But Linwood takes *κυρεῖν* in the sense of *τυγχάνειν, in venire*, and translates, *if you retain life from honorable motives*, which seems preferable. See Matth. § 326, Obs., and Beck ad Eurip. Hec. 686. — The sense of the following words of the Chorus is, that the Erinnys does not enter the house of any one as long as he keeps himself free from guilt and the gods will accept sacrifices

from his unpolluted hands. It is only by acts of impiety that the 'black cloud of the Curse is made to burst over the head of the guilty. On the conjunctive after *σταυ*, cfr. Jelf, § 841. 1. Some manuscripts read *δόμων* instead of *δόμους*. If this is preferred, *δόμων Ἐρινύς* is to be taken together in the sense of the *Erinnys of the house of Oedipus*, and *εἰσι* in an absolute sense, like the Latin *incedo* in Virg. *Aen.* i. 46, "Ast ego, quæ divum incedo regina." Instead of *σταυ*, Well. reads *οὐτ' ἀντί*.

703. *Χάρις . . . θαυμάζεται*. Schol. A., *τὴν ἀπώλειαν ἡμῶν ἐν χάριτος μοίρᾳ λαμβάνοντας*, i. e. our death will be a pleasure to them.

704. *Tί οὖν . . . μόρον*; *Why should we, then, still endeavor by fawning to ward off our doomed destruction?* Blomf., objecting to the hiatus in *τί οὖν*, reads *τίνν*. See also Matth. § 42. On the force of *τί οὖν*, comp. Jelf, § 737. 4.

705–707. *Νῦν ὅτε σοι παρέστακεν, Now it is (still) in thy power.* *νῦν ὅτε* is equivalent to *νῦν*. Comp. Math. § 624. Schütz, however, explains, "Nunc saltem, scil. σαίνε μόρον cum te urget, παρέστακεν enim hoc loco malo sensu accipitur." — *ἐπεὶ δαίμων . . . μεταλλακτός*. Construe, *ἐπεὶ δαίμων μεταλλακτός ἐν τροπαίᾳ χρονίᾳ λήματος*, since the god, *changed in the long-delayed change of his temper or design.* — *τροπαίᾳ*, poet. for *τροπῇ*.

707, 708. *θαλερωτέρῳ πνεύματι*, *with a more genial breath*, i. e. *with milder influence*. By *δαίμων* in v. 705 is meant the spirit who now fills the mind of Eteocles with fierce hatred against Polyneikes, but who in the course of time will appease his passion and dispose him to gentler feelings towards his brother.

709. *Ἐξέζεσεν γάρ Οἰδίπου κατεύγματα. γάρ, (he rages indeed) for. ἐξέζεσεν, have boiled over.* Comp. Blomf. Gloss. ad Prom. 378.

711. *πατρόφων χρημάτων δαπήρισι, portending a division of*

*my father's possessions.* The phantom of the Curse pronounced by Œdipus upon his sons, that they should, in the language of Euripides (Phœn. 67), *θηκτῷ σιδήρῳ δῶμα διαλαχεῖν*, has often appeared to Eteocles in his dreams, and now, convinced that his own and his brother's death is at hand, he feels that those nightly visions were but too true.

712. *Πειθού . . . ὅμως.* On the dative *γυναιξὶ* after *πειθού*, comp. Jelf, § 593. — *καίπερ . . . ὅμως*, *although not liking them.* On the use of *ὅμως*, comp. Matth. § 566; Jelf, § 697. d; and Blomf. ad Pers. 300.

713. *Λέγοιτ' ἀν* (sc. *ἐκεῖνα*) *δν* *ἄνη τις* (sc. *ἐστι*) · *οὐδὲ χρὴ μακράν* (sc. *ρῆσιν*, *λέγειν*). *ἄνη* is an Ionic form for *ἄνυστις*.

714. *Μή λθης ὄδοις.* On the accusative *όδοις*, comp. Jelf, § 557. 1.

715. *Τεθηγμένον.* Comp. Valckenaer ad Eurip. Hipp. 684.

716. *Νίκην γε μέντοι . . . θέος*, *Yet the deity honors even an inglorious victory*; i. e. yet even if you yourself abstain from battle, you will enjoy all the fruits of the victory gained by your army.

718. *αἷμα δρέψασθαι, shed blood.*

720. *Πέφρικα . . . δωμίαν.* The Erinnys is *ἀλεσίοικος*, because she is about to destroy the house of Laius; she is further called *οὐ θεοῖς δωμίαν*, because, according to the Scholiast, she is the only mischief-working deity, whilst all the other gods are *ἀγαθοῖοι*, or, in the language of Homer, *δωτῆρες ἔάων*.

721. *εὐκταίαν Ἐρινύν, the Erinnys, called upon by imprecation.* “*Ἐρινύς. Furia, i. e. ἀρά, seu potius dea quæ ἀράς ad exitum perducebat.*” Similar is Eurip. Med. 171, *Θέμιν εὐκταίαν*, where see Musgrave.

722. *Τελέσαι . . . Οἰδιπόδα.* The infinitive *τελέσαι* is governed by *πέφρικα* (comp. Matth. § 520, Obs., and above, v. 419), and stands for the more usual *μή τελέσῃ*, which occurs below, v. 791. At the same time, *τὰν ἀλεσίοικον θεόν*, and all the other accusatives, depend on *πέφρικα*, expressing

the object of the fear. Translate, therefore, *I shudder at the . . . Erinnys, lest she will fulfil.* —— *βλαψιφρόνως Οἰδιπόδα.* Read, with Blomf., *Οἰδιπόδα βλαψιφρόνος.* Oedipus, when discovering the awful deeds which he had unwittingly done, was struck with frenzy. Having thus become *mente captus*, he, the instrument of the overruling Erinnys of his father, cursed his sons for an offence too slight to have drawn from him so fearful imprecations, had his reason not been clouded. On the term *βλαψιφρών*, cfr. Bothe ad Hom. Odyss. xiv. 180. *Οἰδιπόδα* is the Doric genitive, instead of *Οἰδιπόδαο*, from the nominative *Οἰδιπόδας*. Cfr. Matth. § 68. 9.

726. *Παιδολέτωρ . . . ὀτρύνει, but this child-destroying quarrel presses on* (viz. *the fulfilment of the curse*).

727. *Ξένος δὲ, κ. τ. λ.* Construe, *Χάλυβος δὲ ξένος, ἄποικος Σκυθῶν*, the *Chalybian foreigner, the stranger from the Scythians*. The substantive *Χάλυβος* is used poetically for *Χάλυψ*, a *Chalybian*. The Chalybians were a nation of Pontus, of whom it is said that they first invented the art of hardening iron; they are not altogether properly called Scythians, as the latter appellation was only applicable to the nations beyond the Euxine Sea. —— *ελήρους ἐπιωρᾶ, distributes their lots, i. e. shares out to them* (Eteocles and Polyneikes) *their possessions*. The whole metaphor is taken from the custom of putting lots into a helmet or urn and shaking them out, as has been mentioned above, at v. 55; hence *διαπήλας* in v. 731, *having assigned by lot, lit. having shaken through*.

731, 732. *Χθόνα . . . ἀμοίρους.* Construe, *διαπήλας ἀμοίρους τῶν μεγάλων πεδίων, ναίει χθόνα, ὀπόσαν καὶ φθιμένουσιν κατέχειν* (sc. *πρέποι*), *allotting them, destitute of their large plains, to inhabit land, as much as may be fit for them to possess, even when dead, i. e. as much as will be necessary for their grave.* A similar construction occurs in Soph. Oed. Col. 786:

Εστιν δὲ παισὶ τοῖς ἐμοῖσι τῆς ἐμῆς  
Χθονὸς λαχεῖν τοσοῦτον, ἐνθανεῖν μόνον,

where comp. Wunder. By τῶν μεγάλων πεδίων the Theban territory is meant. Blomf. compares below, v. 818; Juvenal, x. 168; and Epigr. in Catalect., p. 212, "Ite: novas toto terras conquerite mundo, Nempe manet magnos parvula terra duces." — Instead of δπόσαν καὶ φθιμένοισιν κατέχειν, Blomf. and others read δπόσαν καὶ φθιμένους ἀν κατέχειν, according to Brunck's conjecture.

733. αὐτοκτόνως αὐτοδάκτοι. Both words have the same meaning, *slain by each other*.

739. Τίς ἀν σφε λούσειεν. The poet seems here to have in his mind the ancient belief, that if a foul murder had been committed, nothing could remove the stain of blood from the earth, if the soil had once imbibed it. Comp. Blomf. ad Choeph. 61.

743. ὀκύτοινον, *bringing quick punishment*. In Agam. 58, the Erinnyes is called ὑστερόποιος. Comp. also Hes. Theog. 217, Κῆρας ἐγείνατο νηλεοποίνους.

747. Μεσομφάλοις Πυθικοῖς χρηστηρίοις, *the oracle of Pytho, situated in the navel of the earth*. The seat of the Delphian oracle was considered by the Greeks as the centre (*umbilicus*) of the earth. Comp. Eumen. 166, πάρεστι γὰς δμφαλὸν προσδρακεῖν, and Soph. OEd. Tyr. 673, τὰ μεσόμφαλα γὰς ἀπονοσφίζων μαντεῖα, where Wunder adds Plato de Legg. iii. p. 427. C., οὐτος γὰρ δήπου δ θεὸς (Apollo) ἐν μέσῳ τῆς γῆς ἐπὶ τοῦ δμφαλοῦ καθήμενος ἐξηγεῖται.

750. Κρατηρεὶς δ' ἐκ φίλων ἀβουλίαις, i. e. ἀβουλίαις ἐκ φίλων, *by imprudent counsels from friends*; the preposition ἐκ expressing the origin whence the counsels arose. Similar instances of this use of ἐξ we find in Soph. Antig. 95, τὴν ἐξ ἐμοῦ δυστυχολίαν; Ajac. 138, λόγος ἐκ Δαναῶν κακόθρους ἐπιβῆ.

753 – 756. "Οστε . . . ἔτλα. Construe, ὅστε ἔτλα σπείρας ρίζαν αἰματόεσσαν πρὸς μὴ δγνὰν ἀρουραν, ὃν ἐτράφη, *who dared*

*to plant a bloody root into the unholy soil (incestum agrum) where he was born*; i. e. into the womb of his mother. ἔτλα governs here the participle *σπείρας*, as in Soph. Electr. 943, *τλῆναι σε δρῶσαν*. More usually it is followed by the infinitive, especially when used in the sense of *to dare*. Cfr. Matth. § 550. 6, and Jelf, § 687, Obs. 1. — Instead of *μὴ πρὸς ἀγνάν* the Vulgate reads *ματρὸς ἀγνάν*.

756, 757. Παράνοια . . . φρενώλεις. These words refer to Laius and Iokasta, and not to Oedipus and his mother; for Oedipus cannot be said to have been *φρενώλης* (*mente captus*) at the time of his marriage. Comp. below, v. 778. If it is yet preferred to refer the words to Oedipus, *παράνοια* must be translated by *ignorance*; but then it will scarcely suit as nominative to *ἄγει* in v. 758.

758. Κακῶν . . . ἄγει. Construe, (*παράνοια*) δὲ, διπερ θάλασσα, ἄγει κῦμα κακῶν, making *κῦμα κακῶν* the object to *ἄγει*. With the expression *κῦμα κακῶν*, comp. Pers. 433, *κακῶν δὴ πέλαγος ἔρρωγεν*; Eurip. Hippol. 822; and Shakspeare, Hamlet iii. 1, “Or to take arms against a sea of troubles,” etc.

759. Τὸ μὲν (sc. κῦμα) πίτνον, *the one subsiding*.

760. Τρίχαλον, Dor. for *τρίχηλον* (from *χηλή*, *the claw*) *triply-cloven*. Casaubon says, “*τρίχαλον*, h. e. *τρικόρυφον* fluctus divisus in plures κορυφάς q. dicas cacumina et *χηλάς*.” Stanl. and Blomf., however, take *τρίχαλον* as bearing a similar sense with *τρικυμία* (Prom. 1015), viz. *a third wave*; so called because it was believed that every third wave was larger than the two preceding ones.

762, 763. Μεταξὺ . . . εὗρει. Take δὲ διίγου together with ἀλκά, and translate, *but between (it and us) stretches a defence through a small space, a tower in breadth*. The war of misfortune which threatens to overwhelm us is separated from us merely by the width of a tower, which forms our only defence against it. *πύργος ἐν εὗρει* is in apposition with ἀλκά δὲ διίγου. Blomf. compares Arati Phænom. 299, διίγου δὲ διὰ ξύλον “Αἰδ’ ἔρύκει; Hom. Il. xv. 628; Virgil, Aen. ix. 142; and Juvenal, xii. 57.

766. παλαιόφατοι, pronounced *long ago*.

767. Βαρεῖαι καταλλυγαὶ (sc. εἰσι), *graves sunt (fratrum) reconciliationes*, i. e. they will only be reconciled in death.

768. Τὰ δ' ὄλοὰ . . . παρέρχεται, *disasters, (if once) existing, do not pass by.* Instead of πελόμεν' Well. retains the reading of the Vulgate τελλόμεν', *disasters arising (like a tempest) do not pass away.*

769 – 771. Πρόπρυμνα . . . παχυνθείς. Construe, ὅλος δοῦλος ἀνδρῶν ἀλφηστᾶν ἄγαν παχυνθείς φέρει ἐκβολὰν πρόπρυμνα. —— ἀλφηστᾶν, Dor. for ἀλφηστῶν, *seeking gain*, refers here to men who trade across the sea; its more general meaning is *inventive*; as in Hom. Od. i. 349, vi. 8, xiii. 261; and Hes. Scut. 29, where comp. Göttling; Op. et Dies, 82. —— Πρόπρυμνα ἐκβολὰν φέρει, *it causes a throwing overboard from the stern.* Instead of the adverb πρόπρυμνα, two manuscripts have πρόπρυμναν, Turn. πρόπρυμνον; the latter is received by Blomf. The sense of the passage is obvious. Comp. Wunder ad Soph. CEd. Tyr. 1155.

773. ξυνέστιοι πόλεος, *the co-inhabitants of the city.* “ξυνέστιος est qui sub iisdem laribus vivit.” Blomf.

774. ὁ πολύβοτός τ' αἰῶνι βροτῶν, *the life (age) prolific of men*, i. e. *the whole human race then living.* Schol. A. explains the whole passage, οἱ θεοὶ, καὶ οἱ κάτοικοι τῆς ἡμετέρας πόλεως, καὶ ἀπλῶς πάντες οἱ ἄνθρωποι, τοῦτο γὰρ δηλοῖ τὸ πολύβοτος αἰῶνι βροτῶν. This is the interpretation adopted by Well., Blomf., and Dind.; others take πολύβοτός τ' αἰῶνι βροτῶν as a paraphrase for πολύβοτοι βροτοί, *men rich in herds*, in the Homeric sense of the word.

775. “Οσον τότ' Οἰδίπονυ τίον. Stanl. compares Soph. CEd. Tyr. 31 and 47.

776. Ἀναρπαξάνδραν. Schol. B. says, τὴν ἄνδρας ἀρπάζουσαν Σφίγγα, because the Sphinx devoured every one who did not succeed in guessing her riddle.

778 – 780. Ἐπεὶ δ' ἀρτίφρων . . . γάμων, *but when he, the miserable one, had become fully aware of his wretched*

*marriage.* Here Blomf. says: “Pessime autem interpretes γάμων cum ἀριφων conjugant, et vertunt *postquam certior factus nuptiarum.* Dixerat *Æschylus παράνοια συνάγε νυμφίους φρενώλεις*; dein *postquam in se rediit, miser ob infaustas nuptias: subauditio ἔνεκα.*” The words *παράνοια* . . . . *φρενώλεις* do not, as we have seen (above, v. 758), refer to the marriage of *Œdipus* with his mother, but to Laius and Iokasta; for of them only it could be said that *παράνοια, frenzy*, brought them together. *Œdipus*, at the time of his marriage, was altogether *mentes compos*; he married his mother in ignorance, and it was only after having been informed of his incestuous wedlock that he became frenzied.

782. Διδυμα κάκ' ἐτέλεσεν, *he perpetrated a twofold deed of wrong.* The Scholiast says the affliction was twofold, because he tore out *both* his eyes. Butl., Blomf., and Linwood refer the words to his destroying his eyes and cursing his sons. The explanation of the Scholiast is the more poetical of the two.

784. Κρεισσοτέκνων, *dearer than his children.* On the various explanations of this word, compare Butler and Well. Dindorf considers it corrupt. — *ἐπλάγχθη, he deprived himself of.* Comp. Linwood sub voce *πλάζειν*.

785, 786. Τέκνοις . . . τροφάς. The reading of the text is that of the Vulgate. Well. defends it: “*Œdipus, qui educationem victimque debebat filiis suis, dedit quidem, sed δραίας, ἐπικότρους τροφάς, quae deinde explicantur apposito πικρογλώσσους δράς.*” Heath and Blomf. read *ἐπίκοτος τροφάς, enraged on account of the food which his sons gave him*, for the Schol. ad Soph. *Œd.* Col. 1375 relates, on the authority of the Cyclic Thebais, that the sons of *Œdipus*, accustomed to supply their father with the shoulder of the victim, once from wantonness sent him the hip-joint. This insult so enraged the frenzied old man, that he pronounced the curse on his sons to which we have repeatedly

referred. Dindorf calls Heath's conjecture *infelix*, and says: "Scribendum ἐπικότους τροφᾶς cum Schuetzio, qui recte interpretatur *indigne ferens se tales filios educasse*." Wellauer's explanation of the Vulgate is exceedingly harsh, as far as the *sense* is concerned; yet it is perhaps the only one that can be maintained as long as *ἀραῖς* remains in the text. Compare, besides, Mr. Grote, who sides with Heath and Blomf. in his Hist. of Greece, Vol. I. p. 367, etc.

791. *καμψίποντος*, *plying her feet*, i. e. *swift*. Comp. Linw. sub voce.

792. *μητέρων τεθραμμέναι*, *raised under the supervision of mothers*. The genitive *μητέρων* depends on the participle *τεθραμμέναι*. Comp. Soph. Phil. 3, δι κρατίστου πατρὸς Ἐλλήνων τραφεῖς.

795. ἐν εὐδίᾳ (sc. ἔστι), *is in a calm*. —— κλυδωνίου πολλαῖσι πληγαῖς. Stanl. compares Soph. Ed. Tyr. 22; Antig. 162; Eurip. Phœn. 859.

796. *ἀντλον οὐκ ἐδέξατο*, *did not spring a leak*, lit. *did not receive bilge-water*; in French, *n'a pas pris eau*.

797. *Στέγει δὲ πύργος*, lit. *the tower is water-tight*. "Proprie dicitur de nave (vel vase), quæ aquam per foramina vel rimas neque admittat neque transmittat."

797, 798. *φερεγγύοντος . . . προστάταις*. Compare above, v. 396.

800. *ὁ σεμνὸς ἑβδομαγέτας*. Apollo was called *ἑβδομαγέτας*, because, according to Proclus, on every seventh day in the month a sacrifice was offered to him. The poet, however, in giving this epithet to Apollo, seems also to allude to his (the god's) taking the command of the seventh gate.

802. *Κραίνων . . . δυσβούλιας*, *accomplishing the ancient follies of Laius*, i. e. bringing about their punishment. *δυσβούλιας*, though in the plural, refers merely to the one indiscreet act of Laius alluded to in vv. 750 – 752.

807. *Φρονοῦσα*, *with calmness*; opposed to *παραφρονῶ*, *I am distracted*, in the preceding line.

808. μάντις εἰμὶ τῶν κακῶν, *auguror mala*.

809. κατεσποδημένοι, *thrown down into the dust*, i. e. *slain*.

Comp. Aristoph. Thesm. 560.

810. Ἐκεῖθι κῆλθον; (i. e. ἐκεῖθι καὶ ἤλθον), by hyperbaton for Καὶ ἐκεῖθι ἤλθον; *Did they come to that?* In the following words οὖν is added, because the Chorus is anxious for further information. See Jelf, § 737. 6. Blomf. reads γ' οὖν instead of δ' οὖν, which is entirely unnecessary. δ' οὖν ὅμως means *yet at the same time*.

813. Λύτὸς δ' (i. e. δ δαίμων) ἀναλοι δῆτα δύσποτμον γένος, *Yes, indeed, he (their evil genius) consumes*, etc. I have translated δὲ δῆτα by *yes, indeed*, because these two words have to be construed together as referring back to what was said in verse 811. Similar examples are Eurip. Phœn. 423, and Soph. OEd. Col. 52, where see Wunder. ἀναλοι is 3 sing. pres. indic. from ἀναλόω (*ἀναλίσκω*). Thus, Eurip. Med. 325, λόγους ἀναλοῖς.

815. Πόλις μὲν εὐ πράσσουσαν (sc. χαίρει πάρεστι). χαίρει more usually governs the dative, or is followed by ἐπί cum dat. The accusative is, however, occasionally found in the dramatists; e. g. Eurip. Hipp. 1339, where comp. Valckenaer.

817. Σκύθη, i. e. Σκυθικῆ. Thus, Prom. 2, Σκύθην ἐσ οἴμον; 418, καὶ Σκύθης ὅμιλος. — παμπησίαν, *the whole possession*. “Formatur ab antiquo verbo πάω, *possideo*.” Blomf.

818. Ἐξουσι . . . χθονός. After Ἐξουσι, supply from the preceding line παμπησίαν, and construe, “Ἐξουσι παμπησίαν χθονός, ἦν λάβωσιν ἐν ταφῇ, *They will have that possession of land, which they may receive at their burial*. Well. joins ἐν ταφῇ χθονός. Blomf. reads, with Brunck, χθονά. Dindorf considers vv. 818 – 821 as spurious.

825. καπολολύξω, i. e. καὶ ἐπολολύξω, *I raise a hymn of thanks*. ἐπολολύξειν (Lat. *ululare*) is, according to Pollux, properly used of the joyful shouts of women; occasionally,

however, also of men, and under sad circumstances. Cfr. Wunder ad Soph. Trach. 202; Elmsley's note ad Eurip. Heracl. 777, and Casaubon, as quoted by Bothe ad Hom. Il. vi. 301.

826. *ἀσωεῖ*, *protecting from harm*. Hermann, Well., and Dind., however, consider this verse incomplete; the latter proposes to read *πόλεως ἀσωεῖ σωτῆρι τύχῃ*. By *σωτῆρι* we may, with Blomf., understand Zeus.

828. *Ατέκνος*, *childless*. To die without offspring was a great misfortune in the opinions of the ancients. Stanley comp. Eurip. Ion 791, *ὅτοτοι τὸ δ' ἐμὸν ἀτεκνον ἔλαβεν ἄρα βίον*.

829. *Οἱ δῆτ' ὄρθως κατ' ἐπωνυμίαν*, *who indeed very truly according to their name*. Of course the name of Polyneikes alone is referred to. Comp. what has been said above, on v. 578.

831. *ἀσεβεῖ*, because they committed fratricide.

833. *Γένεος Οἰδίπον τ' ἄρα*, *of Oedipus and of his race*. The reading seems, however, to be corrupt. Some read *γ'* instead of *τ'*; the edition of Robortelli omits the particle altogether, and Dind. thinks that either *Οἰδίπον* or *ἄρα* is spurious.

835. *Ἐτευξα τύμβῳ μέλος*. Schol. A., *ἐποίησα μέλος ἐπὶ τύμβῳ, ητοι θρῆνον ἐπιτύμβιον*.

836. *Θυιάς*. The Vulg. reads *ως Θυιάς*; the sense is the same.

838. *δύσορνις*, *ill-omened*. Thus, in Eum. 770, *παρόρνιθας πόρους* are *ill-omened journeys*. Comp. also Eurip. Hippol. 759, *δύσορνις ἔπτατο κλεινὰς Ἀθήνας*.

839. *ξυναυλία δορός*. Hesych., *ξυναυλίαν πᾶν πρᾶγμα διστόν*. “Unde Æschylus fratrum duorum μονομαχίαν ξυναυλίαν dixit.” Heinsius.

840. *οὐδὲ ἀπέπτε*, *has not failed*, lit. *has not ceased to speak*. On the phrase *εὐκταία φάτις*, comp. above, v. 721.

842. *Βούλαὶ . . . διήρκεσαν*, *the unbelieving (i. e. disobe-*

dient) counsels of Laius have had their full effect. Schol. A. says, ἀπιστοι δὲ, ὅτι οὐκ ἐπείσθη τῷ Ἀπόλλωνι, εἰπόντι αὐτῷ μὴ συνελθεῖν τῇ γυναικὶ Ἰοκάστῃ.

843. Μέριμνα δ' ἀμφὶ πτόλω, *there is care concerning the city.* On this force of ἀμφί, comp. Jelf, § 631, iii. 3.

844. Θέσφατ' οὐκ ἀμβλύνεται, *the divine oracles are not rendered ineffective.* The Vulgate has καὶ before θέσφατ'.

845. πολύστονοι. The Chorus means the two brothers.

846. ἡλθε . . . λόγῳ. Construe, ἡλθε δὲ πήματ' οὐ λόγῳ αἰλακτά, *and there have come woes, not to be mourned with words.*

848. Here we must suppose the bloody corpses of Eteocles and Polyneikes to be brought on the stage. — προύπτος. Hesych., προῦπτον· πρόδηλον, φανερόν. Thus Thucyd. v. 99, οὗτοι δν ἡμᾶς ἐs προῦπτον κίνδυνον καταστήσειαν.

849 – 851. Διπλαῖ . . . πάθη, *Twofold are our cares* (i. e. the objects of our sorrow, Eteocles and Polyneikes); *twofold* (lit. concerning two men) *are the crimes produced by mutual murder; twofold are these sufferings, (now) brought to their end.*

852, 853. Τί δ' ἀλλο . . . ἐφέστιοι; *What else than that woe upon woe (were) the inmates of this house?*

854 – 856. Ἀλλὰ . . . πίτυλον. Construe, Ἀλλὰ, ω φίλαι, κατ' οὐρον γων ἐρέσσετε πόμπιμον χεροῦν ἀμφὶ κρατὶ πίτυλον, *But, O friends, along with the breeze of sighs, raise the conducting noise of constant beating of your hands around your head.* The poet imagines that the sail of Charon's boat, which carries the dead across Acheron, is swelled by the breeze of sighs which the mourners utter whilst performing the funeral obsequies; along with these sighs the Chorus exhorts to raise a noise by beating their heads with their hands. This noise (*πίτυλον*) the poet calls *πόμπιμον*, because it conducts the dead to Hades; it is, therefore, synonymous with *πομπαῖος*, the epithet of Hermes as conductor of the dead. The verb *ἐρέσσειν* is similarly used in

Pers. 1040, ἔρεσσ', ἔρεσσ', κ. τ. λ., where Linwood supplies τὸν κράτα; and in Soph. Ajac. 251.

857. ἀστονον, *full of sighs*, taking the *a* as *a* intensivum; with privative force, it would mean *sighless*. The former signification is supported by the gloss of Hesychius, ἀστονον· μεγαλόστονον; and by Theocrit. xvii. 47, who calls Acheron πολύστονον. — μελάγκροκον; *with black sail*. This epithet, although here applied to Charon's boat, has also reference to the black sail which the vessel of Theseus carried on its journey to and from Crete.

858. Ναύστολον θεωρίδα, *the sailing bark*. Instead of ναύστολον, Butler, Blomf., and Boissonnade read νεκυοστόλον, *conveying the dead*, and Schütz ἀστολον, *ill-omened, infastum*. The term θεωρίς was properly used of the sacred ship in which the Athenians sent annually a deputation (θεωρούς) to Delos, to fulfil a vow made by Theseus before he slew the Minotaur of Crete. Here it means Charon's boat.

859. Τὰν ἀστιβῆ 'πόλλων, *the one not trodden by Apollo*. This the poet adds, in order to point out more distinctly that he does not speak of the θεωρίς properly so called, but of Charon's boat. The opposite to ἀστιβῆς is ἡλιοστιβῆς, which our poet uses in Prom. 791. Comp. above, note to v. 218. — τὰν ἀνάλιον (Dor. for ἀνήλιον), *sunless*. Comp. Eurip. Alcest. 437, εἰν 'Αἴδη δόμοισιν τὸν ἀνάλιον οἴκον οἰκετεύοις. Blomf. considers these two words as a gloss, but without sufficient reason. In lively descriptions, Aeschylus is fond of heaping adjectives together, even if nearly synonymous.

860. Πάνδοκον . . . . χέρσον, *into the all-receiving and invisible land*.

865. ἀλγος ἐπάξιον is in apposition with θρῆνον.

866. Ἡμᾶς δὲ δίκη (sc. ἐστὶ) πρότερον φήμης, *but it is right, that we, before any thing is said*. Schol. B., however, says, πρότερον φήμης· πρὸ τοῦ κλαῦσαι ἐκείνους.

867. Τὸν δυσκέλαδόν θ' ὕμνον Ἔρινός, *the sad-sounding chant of the Erinnys*; i. e. the lament on account of the death of the two brothers, which the Erinnys of their father caused.

868, 869. Ἀιδα τ' ἔχθρὸν παιᾶν ἐπιμέλπειν, *and to sing a paean hateful to Hades*. ἔχθρὸν παιᾶν is the same as if the poet had said simply θρῆνον.

873. ἐκ φρενὸς ὄρθως, *truly from my heart*. Thus, below, v. 919, ἐτύμως ἐκ φρενός.

875. Φίλων ἀπιστοι, *distrustful of your friends*, i. e. not heeding their counsels. — κακῶν ἀτρύμονες, *not subdued by misfortunes*. On the genitive κακῶν, comp. Matth. § 345, Obs.

876. σὺν ἀλκῇ, i. e. ἀλκῇ, *in fight, with the help of fighting*. In the same manner σὺν is redundantly used below, v. 882, σὺν σιδάρῳ. Comp. also Pind. Nem. x. 89, δρόμῳ σὺν ποδῶν χερῶν τε νικᾶσαι σθένει.

879. δόμων ἐπὶ λύμῃ, *to the ruin of their houses*.

885. τί δὴ διήλλαχθε; *how now are ye reconciled?* Instead of τί δή, the manuscripts have ηδη. διήλλαχθε, poet. for διηλλαχθητε.

886. Κάρτα δ' ἀληθῆ, sc. τὰ κατεύγματα.

888. Δι' εὐωνύμων (sc. πλευρωμάτων) τετυμένοι, *struck through their left sides*, i. e. through their heart. Before δοσπλάγχνων understand again διά.

892, 893. ἀντιφόνων \* θανάτων ἀραι. Dindorf inserts ἐκ before θανάτων. Well. prefers αἴ: *Woe for the curses of death effected by mutual slaughter!*

894, 895. Διανταίαν . . . πεπλαγμένους. After διανταίαν understand πλαγάν, and construe, Λέγεις πλαγάν διανταίαν πεπλαγμένους δόμοισι καὶ σώμασιν, *Thou speakest of a blow, piercing right through those struck in their houses and bodies*; i. e. thou art speaking of a blow, which not only deprived them of their inheritance, but also of their lives.

897, 898. Ἀραιό . . . πότμῳ. διχόφρεων πότμος = διχοφρο-

σύνης πότμος. Schütz, who compares above, v. 841, πατρό-  
θεν εὐκταία φήτις. Translate, *and with the fate of discord,*  
*loaded with the curse (ἀράφ) from their father.*

902, 903. μενεῖ κτέανά τ' ἐπιγόνοις, *and their possessions*  
*will remain for their successors.* ἐπιγόνοις does not mean  
descendants, for, according to the dramatists, Eteocles and  
Polyneikes died childless (comp. ἀτέκνους, above, v. 828),  
and with them, or rather their sisters, the house of Oedipus  
became extinct. Cfr. Soph. Antig. 593, νῦν γὰρ ἔσχατας  
ὑπὲρ ρίζας (i. e. τῆς Ἀντιγόνης) δέ τέταρτο φάος, etc., and Wun-  
der's note. For the same reason, we cannot well under-  
stand the poet to refer to the Epigoni, or seven leaders in  
the second expedition against Thebes, for one of them was  
Thersander, son of Polyneikes.

904. Δι' ὅν, i. e. κτεάνων. — αἰνομόροις = δύσμοροι.

908, 909. Διαλλακτήρι . . . φίλοις, *but the disorder* (i. e.  
the sword) *is not without blame from their friends.* φίλοις  
is the dative of the person from whom the blame arises.  
Comp. Jelf, § 589, Obs. 4, and 611, Obs. 1.

911. ὅδ' ἔχουσι, *thus they are (sese habent).*

912 – 914. Σιδαρόπλακτοι . . . λαχαί. τούς, i. e. αὐτούς.  
— Τάχ' ἀν τις εἴποι, τίνες; *perhaps some one might ask,*  
*who?* — σιδαρόπλακτοι λαχαί τάφων πατρόφων are the al-  
located portions of their paternal tombs which they obtained  
by slaying each other. Blomf., on the contrary, says:  
“Verte σιδηρ. τάφ. λαχαί, sepulcrorum sortitiones ferro  
factæ, i. e. sepulcra ferro effossa.”

915. We must here suppose the Chorus to hear the  
lamentations of Antigone and Ismene, which they raised  
in the palace when informed of the death of their brothers.  
— Δόμων, i. e. ἀπὸ τῶν δόμων. Instead of δόμων μάλ' ἀχάν  
ἐσ οὐς the Vulgate has δόμων μάλ' ἀχώ ἐπ' αὐτούς, *over*  
*them*, i. e. Eteocles and Polyneikes.

916. αὐτόστονος, αὐτοπήμων, *sua mala gēmens, sua mala*  
*habens.*

917. οὐ φιλογαθής (*γηθέω*), *not loving gayety*.

920. ἀ (i. e. φρήν) μυνύει, *which pines away*. — τοῖνδε δυοῦν διάκτοιν, sc. ἔνεκα. Comp., however, our note to v. 145, above, and Jelf, § 481. 1.

922. Ὡς ἐρξάτην πολλὰ μὲν πολίτας, *that they wrought many evils to their fellow-citizens*. ἐρξάτην is 3 dual aor. 1 of ἐρδω, which governs a double accusative. Cfr. Hom. Il. iii. 35, δ με πρότερος κάκ' ἔοργε; Il. iii. 354; Aesch. Pers. 326, καὶ στρατὸς τοιοῦτος ἐρξας πολλὰ δὴ Μῆδοις κακά; Eum. 467.

927. Ιὰ δυσαίων, *alas! wretched living*. This is a correction of Dind. for δυσδαιμῶν, which all the manuscripts and editors read.

928. Πρὸ πασῶν (sc. γυναικῶν), *above all women*. Comp. Jelf, § 619. γυναικῶν is in the text of the Vulgate.

935. Διατομᾶς, *dissectionibus*. “Hæreditatis scilicet, cum allusione etiam ad vulnera ferro inficta; quod optime monet Butlerus.” Blomf.

937. Νείκεος ἐν τελευτᾷ, *at the end of their feud*; viz. when they slew each other. νείκος is the whole quarrel which divided the brothers, ἥρις, the fight in which they both fell.

939. ζόα, lit. *life*; here, *lifeblood*.

940. κάρτα δ' εἴσ' ὅμαιμοι, *and they are indeed of one blood*. They are not only ὅμαιμοι because descended from the same parents, but they are so also because their blood has mingled in the earth.

942. πόντιος, because the Chalybes lived on the coast of the Pontus Euxinus. Compare above, v. 728.

945. Ἀρης ἀράν. For similar examples of *paronomasia*, comp. Stanl. ad loc.

948. Διοσκύρων ἀχέων, *of woes given by Zeus*. Thus, v. 626, διοσδότοις σκήπτροισι.

949, 950. Υπὸ δὲ σώματι . . . ζῶται, *and under their body (enallage for bodies) there will be an unfathomable wealth*

of land. The two brothers had fought for the possession of the Theban territory, but, instead of obtaining it, were both slain; and now, says the Chorus with bitter irony, now in their graves they may satisfy their desire after land; for the depth of the earth under their bodies is immeasurable. Blomf. reads *χώματι* (*sub tumulo*) instead of *σώματι*.

951. *ἐπανθίσαντες*, *having caused to flourish, to abound.* Instead of the Vulg. *Πόνοισι γε δόμους*, Lachmann, Herm., and Dind. prefer *Πόνοισι γεγέαν, the race.*

953, 954. *αἰδ' . . . νόμον, these curses have shouted in triumph their shrill strain.*

955. *Τετραμένου γένους* is genitive absolute.

956. *Ἐστακεν* *"Ἄτας τροπάιον, the trophy of Ate* (the goddess of mischief) *stands.* Ate has wrought her work by causing the brothers to slay each other.

961. In the following verses, Antigone's lamentations have more immediate reference to Polyneikes, whilst Ismene appears as the chief mourner of Eteocles.

963. *Μελεόπονος, wretched by evil deed.* — *Μελεοπαθής, wretched by suffering.*

965. *Προκείσται κακατάς.* This reading of the Vulgate is without sense. Hermann has corrected into *πρόκεισται*, and Lachmann proposes: AN. *Πρόκεισται.* ΙΣ. *Κακατάς.*

968. *πάνδυρτε, poet. for πανόδυρτε.* Blomf. reads *πανδάκρυτε.*

972. *Διπλᾶ, i. e. κακά.*

974. *Ἄχέων τοίων τάδ' ἐγγύθεν.* *τάδε* is used *δεικτικῶς* for *ἡμεῖς, we two.* The neuter is used for the feminine, as in Pers. 1, *τάδε μὲν Περσῶν . . . πιστά*, it stands for *ἡμεῖς, οἵδε πιστοὶ Περσῶν.* So also Eum. 487, *κρίναστα δ' ἀστῶν τῶν ἐμῶν τὰ βέλτατα.* — By *ἀχέων τοίων* the corpses of the two brothers exposed to view are meant. The following line expresses exactly the same thought in plainer terms.

976. *Πότνιά τ' Οἰδίπον σκιά.* The poet supposed Oedipus dead at the time that the events of this tragedy took place.

977. *ἡ μεγασθενής τις εἰ.* The pronoun *τις* is added to the adjective *μεγασθενής*, in order to bring it more prominently forward. See Jelf, § 659. 4.

Well. assigns v. 978 to Antigone, and v. 979 to Ismene; so also Blomfield.

979. *ἐκ φυγᾶς, after his exile, or returning from his exile.*

980. *Οὐδ' ἵκεθ' ὡς κατέκτανεν, nor did he return, after he killed (him).* The use of *ὡς* in the sense of *postquam* is very common. Comp. Pers. 413, *ὡς δὲ πλῆθος . . . θροιστο*; cod. 454, etc.

981. *Σωθείς, after having been saved; i. e. after having safely returned from exile.*

984. *δμώνυμα, agreeing with thy name; again an allusion to the name of Polyneikes.*

985. *Δίνυρα τριπάλτων πημάτων, steeped in very vehement suffering.* *τριπάλτων* (from *πάλλω, vibrare*) means, literally, *three times shaken*, and is properly said of the lance, which, before it is hurled, is shaken to and fro in order to give it greater force. Similar is Eurip. Iph. in Taur., *δίπαλτα πολεμίων ξίφη*.

990. *Σὺ τοίνυν οἶσθα διαπερῶν, thou (Polyneikes) indeed understandest it, crossing over* (from Peloponnesus). I have followed Schütz; the Scholiasts understand *διαπερῶν* of the crossing of Acheron, which is preferred by Blomf. and Dindorf.

992. *Ἐπεὶ κατῆλθες ἐς πόλιν.* These words are to be taken as a continuation of v. 990. In the same manner the following line, *Δορός, κ. τ. λ.*, is closely connected with v. 991. By *τῷδε* in v. 993 we have, therefore, to understand Polyneikes, and by *ἀντηρέας* Eteocles.

997. *Δώμασι, dativus commodi depending on κακά in the preceding line.* Comp. Jelf, § 602. 3.

1001. *δαιμονῶντες.* *δαιμονᾶν, to be possessed.* Thus, Eurip. Phœn. 888, *ὡς δαιμονῶντας κάνατρέψοντας πόλιν.*

1004. *πῆμα πατρὶ πάρευνον*, *woe, sleeping beside my father.* By *πῆμα* (sing. for plural) we have to understand the two brothers ; Linw. refers it to Iokasta.

1005. *Δοκοῦντα καὶ δόξαντ', that which has been decreed and now exists as law.* “*δοκοῦντα sunt ea quae facienda esse censuit senatus, δόξαντa quae decrevit.*” Schütz.

1006. *Δήμου προβούλοις, optimatibus populi, to the senate.* Spanheim ad Aristoph. Nubes, 1145, compares Josephus, Arch. iv. 3, § 1, *ἀκολουθεῖν τοὺς προβούλους ἀξιώσας, jubens ut se primates populi sequerentur.*

1008. *γῆς φίλαις κατασκαφαῖς.* The *digging up of the ground* is called *dear* (to the dead), because the ancients believed that the shades of the dead could not obtain passage across the Acheron until their bodies were buried. Cfr. Virg. Æn. vi. 365 ; Horat. Carm. i. 28.

1010. *Ιρῶν πατρόφων δ' ὄστιος, undefiled as regards the sacred rites of his country.* On the genitive *ιρῶν* joined to *όστιος*, in order to define its sense more exactly, comp. Matth. § 339. The Scholiast supplies, however, *ὑπέρ*, and explains, *ὑπέρ ιερῶν πατρόφων ὄστιῶς μαχόμενος ἀπέθανεν ἀμέμπτως.* The construction is very uncertain.

1014. *Ἐξω βαλεῖν ἀθαπτον.* Thus, Eurip. Phœn. 1630, *ἐκβάλετ' ἀθαπτον τῆς δ' ὅρων ἔξω χθονός.*

1015. *ἀναστατῆρα, evensor.* “*Proprie, qui urbe capta, populum ἀναστατὸν ποιεῖ, i. e. sedes mutare cogit.*” Blomf. Gloss. ad Agam. 1198.

1019. *ῆρει πόλιν, he ATTEMPTED TO TAKE the city.* On this use of the imperfect tense, expressing merely the attempt of the action implied in the verb, comp. Jelf, § 398. 2 ; Matth. § 497. c.

1020, 1021. *Οὗτοι . . . ἀτίμως, thus it is resolved, that he, having been dishonorably buried by the winged birds of prey ; i. e. having been devoured by them.*

1022. *τυμβοχόα χειρώματα, the grave-mound raised by the hand.* Absurd is the Scholiast's explanation : *θύματα ἐπὶ τοῖς νεκροῖς διὰ χειρῶν ἐργαζόμενα τῷ τύμβῳ τοῦ νεκροῦ.*

1024. *"Ἄτιμον . . . ἐκφορᾶς, not honored by burial.* The word *ἐκφορά* is used in the same sense in Choeph. 430, *δαιτις ἐν ἐκφοραῖς*; Eurip. Alc. 434, etc. On the genitive *ἐκφορᾶς*, see Jelf, § 529, Obs. 2 and 3. Compare also Soph. Ant. 21, *οὐ γὰρ τάφου . . . Κρέων τὸν μὲν προτίσας, τὸν δ' ἀτιμάσσας ἔχει.*

1025. *τῷδε Καθμείων τέλει, to this body of magistrates,* referring to *δήμου προβούλοις* in v. 1006, above. If we, however, read, with Blomf., *τῷγε Καθμείων τέλει*, it stands for *τοῖς γε ἐν τέλει οὖσι*, and has no direct reference to v. 1006.

1027. *"Ην μή τις . . . θέλῃ, even if nobody else should be willing* (although I hope there will be some); for this is expressed by the subjunctive. Comp. Jelf, § 851.

1028. *κάνα κινδυνον βαλῶ θάψασ' ἀδελφόν, I will run the risk and bury my brother.* The attraction in this passage is explained by Kühner: “*θάψασα* is attracted from its construction after *βαλῶ* with *ἔμαντην* understood, to the nominative *ἔγώ* implied therein.” Comp. Jelf, § 689, Obs. Blomf. rejects the Vulgate, and reads, with Porson, *κάμε κινδύνῳ βαλῶ*.

1031. *Δεινὸν τὸ κοινὸν σπλάγχνον.* Similar is Prom. 39, *τὸ συγγενές τοι δεινόν*, as quoted by Stanley.

1033. *Τοιγάρ . . . ψυχή.* Instead of *κακῷ* read *κακῷ*, and after *ἄκοντι* understand *Πολυνείκει*, and translate, *Therefore, O soul, willing with him unwilling, living with him dead, in sisterly spirit, share his woes.* The woes of Polyneikes, which he unwillingly endures, are his death; Antigone, therefore, exhorts her soul willingly to expose herself to the danger of joining her brother in his woes, viz. death. On the construction of *κοινώνει*, comp. Jelf, § 588. 3 and § 535.

1036. *πάσονται* (from *πατέομαι*), *shall devour.* Another reading is *σπάσονται*, *shall tear in pieces*, which is supported by other passages in the dramatists; e. g. Eurip. Bacch. 339, etc. — *μὴ δοκησάτω τινί, let no one think so.* Thus, Prom. 332, *μηδέ σοι μελησάτω.*

1038. τῷδε construe with κόλπῳ. The object after φέρουσα is τάφον καὶ κατασκαφάς, understood from the preceding verse.

1040. μηδέ τῷ (i. e. τινὶ) δόξῃ πᾶλιν, *let no one think to the contrary.*

1042. μὴ βιάζεσθαι τόδε. βιάζεσθαι τινὰ τι, *to do any thing in opposition to some one.*

1045. Τράχυν', *make it, i. e. call it severe.* Schol. A., λέγε πολλάκις ὅτι τραχύς ἔστιν δ δῆμος.

1047. Ἡδη . . . θεοῖς, *already he is dishonored by the gods.* — τὰ τοῦδε is the same as οὗτος, and οὐ διατείμηται stands for οὐ διτείμηται. Dind. thinks the verse corrupt; Well. puts a mark of interrogation after it, and translates, “Num jam a Diis hic dehonestatus est”; and this is preferred by Linwood, as οὐ in the following line seems to answer to a preceding question. We may, however, translate οὐ in v. 1048 by *not so*; in this case, the sense of the line will be, *Not so, what you say is not true*; he was not dishonored by the gods, at least not before he had exposed his country to this danger.

1049. Παθὼν κακῶς. ὑπὸ τοῦ Ἐπεοκλέους. Schol.

1051. Ἐρις περαίνει, κ. τ. λ., *Strife is the last of gods to finish a dispute*; i. e. every dispute of words will finally end in contention. Blomf. has inclosed this verse within brackets, partly on account of its proverbial character, partly because the dialogue has so far been carried on in single lines, and it is unlikely that in this instance two lines should be assigned to Antigone.

1053. Ἄλλ' αὐτόθουλος (sc. ὁν) ἵσθι', *Well, being self-willed, be it.* Thus, Soph. ΟΕδ. Col. 1210, σὰς ἵσθι'; Eurip. Heracl. πασῶν γυναικῶν' ἵσθι τιμωτάη, sc. οὐσα. Comp. Valckenaer ad Eurip. Hippol. 304; Matth. § 549. 6, § 3, and Jelf, § 682. 3.

1054. μεγάλανχοι, *haughty in triumph.* Comp. above, v. 953.

1055. Κῆρες Ἐρινίες, *the destructive Furies*. The Furies of Oedipus were properly called Κῆρες, because they caused the violent death of his two sons. Comp. Göttling ad Hes. Theog. 217; Scut. Her. 249.

1056. πρύμνοθεν. Read πρέμνοθεν, and comp. above, v. 71.

1057. Τί πάθω; *What shall I suffer?* The aorist subjunctive is in such questions very frequently used with the force of the future indicative. Cfr. Eurip. Hec. 614; Suppl. 257; and especially Soph. Trach 959 (Wunder), τί πάθω; τί δὲ μῆσωμαι; where the Schol. explains, μῆσωμαι· τί τεχνάσομαι ὅπως σωθείης; See also Blomf. ad Pers. 909 and Choeph. 82.

1058. Πῶς τολμήσω; *How shall I have the heart?*

1059. Εἰσι. Schol., εἰς Ἀιδον πορεύεται. —— Τίς δυ ταῦτα πίθοιτο; *Who would obey such injunctions?* lit. Who would be persuaded as to such things?

1066. The Chorus now divide themselves into two parts; one half resolve to assist Antigone in the burial of Polynikes, whilst the other half consider it their duty to be obedient to the decree of the people. —— Δράτω τι πόλις καὶ μὴ δράτω (sc. κακόν τι). δρᾶν, like ἔρδεω (comp. above, v. 922), governs a double accusative. Cfr. Jelf, § 583. 61.

1068. Ἡμεῖς μὲν αὖτε, *we here on this side.*

1070 – 1072. Καὶ γὰρ γενεὰ . . . δίκαια, *For, indeed, this grief is common to this race* (i. e. both brothers, as sons of Oedipus, have equal claims on our mourning), *and the state sanctions justice differently at different times* (i. e. varies in her maxims of justice).

1073. ἀμα τῷδε (τῷ Ἐτεοκλεῖ), sc. ἵμεν.

1075. Μετὰ γὰρ μάκαρας (i. e. τοὺς θεούς), *for next to the blessed gods.* μάκαρες is often used for θεοί. Comp. Eurip. Hec. 644, κρίνει τριστὰς μακάρων παῖδας ἀνὴρ βούτας; Fragm. 967; Dind. 12, τίνα δεῖ μακάρων ἐκθυσαμένους, etc.

1076. ἤρυξε πόλιν μὴ ὑπαραπήγαι, *he protected the city*

*from being destroyed.* ἐρύει is used in the sense of φυλάττειν.

1078. ἀλλοδαπῶν κύματι φοτῶν, *by the wave of foreign men.* Comp. above, v. 64, βοῇ γὰρ κύμα χερσαῖον στρατοῦ; v. 80, ρεῖ πολὺς ὅδε λεώς; v. 114, κῦμα δοχμολόφων ἀνθρών; and our note to v. 758.

## M E T R I C A L K E Y.

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1-77. =  $\underline{\underline{\underline{I}}}$  - -, =  $\underline{\underline{\underline{I}}}$  - -, =  $\underline{\underline{\underline{I}}}$  - -. Lamb. trim.  
acatalect.

78.  $\underline{I}$  - ,  $\sim \underline{\underline{I}} \underline{\underline{I}}$  - -. Spondeus et dochmius.

79-86.  $\sim \underline{\underline{I}} \underline{\underline{I}}$  - -,  $\sim \underline{\underline{I}} \underline{\underline{I}}$  - -. Dochm. dim.

87-93. Versus dochmiaci asynart.

95.  $\sim \underline{\underline{I}} \underline{\underline{I}}$  - - -  $\underline{\underline{I}} \underline{\underline{I}}$  - -,  $\underline{I}$  - -. Dochm.  
dim. cum cretico.

96.  $\sim \underline{I}$ ,  $\sim \underline{\underline{I}} \underline{\underline{I}}$  - -,  $\sim \underline{\underline{I}} \underline{\underline{I}}$  - -. Dochm. dim.  
cum iambo præmisso.

97. Dochm. dim.

100. =  $\underline{\underline{\underline{I}}}$  - -, =  $\underline{\underline{\underline{I}}}$  - -, =  $\underline{\underline{\underline{I}}}$  - -. Lamb. trim.  
acatalect.

101.  $\sim \underline{\underline{I}} \underline{\underline{I}}$  - -. Dochmius.

102. Dochm. dim.

103. =  $\underline{\underline{\underline{I}}}$  - -,  $\sim \underline{\underline{I}}$  - -,  $\sim \underline{\underline{I}}$  - -. Lamb. trim.  
acatalect.

105.  $\sim \underline{I}$  - ,  $\sim \underline{I}$  - ,  $\sim \underline{I}$  - ,  $\sim \underline{I}$  - ,  $\sim \underline{I}$  - . Bac-  
chius.

106.  $\sim \underline{I}$  - - -,  $\sim \underline{\underline{I}}$  - - - - - . Lambico-  
dochm.

107.  $\underline{I}$  - -,  $\sim \underline{\underline{I}}$  - - -. Cretico-dochm.

108-116. Dochm. monometri et dimetri.

117.  $\underline{I}$  - -,  $\sim \underline{\underline{I}}$  - -,  $\sim \underline{\underline{I}}$  - . Lamb.

120. =  $\ddot{\text{e}}\text{e} - \text{e}$ ,  $\text{e} \text{e} \text{e} - - -$ . Antispast.

121.  $\text{e} \text{e} \text{e} - -$ ,  $\text{e} \text{e} \text{e} \text{e} - -$ . Dochm. dim.

122. Idem.

123. Antispast (= 120).

124. Dochm. dim.

125. Idem.

126. Antispast (= 120).

127. Dochm. dim.

130. Idem.

131.  $\text{e} \text{e} - - -$ . Dochm. monom.

132. Antispast (= 120).

133. Dochm. dim.

135. Idem.

136. =  $\text{e} \text{e} -$ , =  $\text{e} \text{e} -$ ,  $\text{e} - =$ . Lamb. trim. catalect.

140. Antispast.

141. Dochm. dim.

142. Idem.

143. Antispast.

145. Dochm. dim.

146. Idem.

147.  $\text{e} \text{e}$ ,  $\text{e} \text{e} - -$ ,  $\text{e} \text{e} -$ . Choriamb.

148.  $\text{e} \text{e} - - - -$ . Ithyphall.

150. Dochm. monom.

151. Dochm. dim.

152.  $\text{e} \text{e} - \text{e}$ . Dactyl.

153. Dochm. dim.

154. Dochm. monom.

155-158. Dochm. dim.

159.  $\text{e} \text{e} - \text{e}$ . Dactyl.

160. Dochm. dim.

161. Dochm. trimeter (*καὶ Διόθεν \* \* \* πολεμόκραυτον, κ. τ. λ.*).

162. Dochm. dim.

165.  $\text{e} \text{e} - -$ ,  $\text{e} \text{e} - - - -$ . Pæan et dochmius.

166.  $\sim \underline{\text{L}} \sim \sim$ ,  $\text{L} \sim \sim$ . Iambo-creticus.

167.  $\sim \underline{\text{L}} \sim \sim$ ,  $\text{L} \sim \sim$ ,  $\text{L} \sim \sim$ . Iambo-creticus.

168.  $\text{L} \sim \sim$ ,  $\text{L} \sim \sim \sim$ . Cretici.

169.  $\sim \underline{\text{L}} \frac{\text{L}}{\text{L}} \sim \sim$ ,  $\text{L} \sim \sim$ . Dochm. cum cretico.

170.  $\text{L} \sim \sim \sim$ ,  $\text{L} \sim \sim$ . Cretici.

171. Dochm. dim.

172. Dochm. monom.

173.  $\sim \underline{\text{L}} \sim \sim$ ,  $\text{L} \sim \sim$ . Lambico-creticus.

175.  $\sim \underline{\text{L}} \sim \sim$ ,  $\text{L} \sim \sim$ ,  $\text{L} \sim \sim$ . Lambico-creticus.

176.  $\text{L} \sim \sim$ ,  $\text{L} \sim \sim \sim$ . Creticus.

177.  $\sim \sim \sim \sim$ ,  $\sim \underline{\text{L}} \sim \sim$ . Iamb. dim. acatalect.

178.  $\frac{\text{L}}{\text{L}} \sim \sim \sim$ ,  $\text{L} \sim \sim$ . Troch. dim. catalact.

180.  $\sim \frac{\text{L}}{\text{L}} \text{L} \sim \sim$ ,  $\sim \underline{\text{L}} \text{L} \sim \sim$ . Dochm. dim.

181.  $\sim \frac{\text{L}}{\text{L}} \text{L} \sim \sim$ . Dochm. monom.

182-202. Iamb. trim. acatalect.

203. Dochm. dim.

204. Idem.

205. Idem.

206.  $\text{L} \sim \sim$ ,  $\text{L} \sim \sim$ ,  $\sim \underline{\text{L}} \text{L} \sim \sim$ . Cretic. dim. cum dochmio.

207.  $\sim \frac{\text{L}}{\text{L}} \frac{\text{L}}{\text{L}} \sim$ ,  $\sim \sim \sim \sim$ . Antispast.

208-210. Iamb. trim. acatalect.

211-215 = 203-207.

216-218. Iamb. trim. acatalect.

219-221.  $\sim \frac{\text{L}}{\text{L}} \frac{\text{L}}{\text{L}} \sim$ ,  $\sim \frac{\text{L}}{\text{L}} \frac{\text{L}}{\text{L}} \sim$ . Dochm. dim.

222.  $\text{L} \sim \sim$ ,  $\sim \underline{\text{L}} \text{L} \sim \sim$ . Dact. et dochmius.

223-225. Iamb. trim. acatalect.

226-229 = 219-222.

230-232. Iamb. trim. acatalect.

233. Dochm. dim.

234. Idem.

235.  $\text{L} \sim$ ,  $\sim \frac{\text{L}}{\text{L}} \text{L} \sim \sim$ . Troch. et dochm.

236-238. Iamb. trim. acatalect.

239-241 = 233-235.

242-286. Iamb. trim. acatalect.

287.  $\sim \underline{\text{L}} \sim \sim, \underline{\text{L}} \sim \sim, \underline{\text{L}} \sim \sim$ . Iambico-creticus.

288.  $\underline{\text{L}} \sim \sim \underline{\text{L}} \sim \sim \sim$ . Ithyphall.

289.  $\sim \underline{\text{L}} \sim \sim, \sim \underline{\text{L}} \sim \sim \sim$ . Antispast.

290.  $\sim \underline{\text{L}} \sim \sim, \underline{\text{L}} \sim \sim$ . Iambico-creticus.

291. Idem.

292.  $\sim \underline{\text{L}} \sim \sim, \underline{\text{L}} \sim \sim, \sim \underline{\text{L}} \sim \sim, \underline{\text{L}} \sim \sim$ . Iambico-creticus.

293.  $\underline{\text{L}} \sim \sim \sim \underline{\text{L}} \sim$ . Ithyphall.

295.  $\underline{\text{L}} \sim, \underline{\text{L}} \sim \sim, \underline{\text{L}} \sim \sim$ . Dactyl.

296. Idem.

297. Idem.

298. Idem.

299.  $\sim \underline{\text{L}}, \underline{\text{L}} \sim \sim, \underline{\text{L}} \sim \sim$ . Dactyl.

300.  $\underline{\text{L}} \sim, \underline{\text{L}} \sim \sim \sim \sim$ . Dactyl.

301.  $\underline{\text{L}} \sim \sim \sim, \underline{\text{L}} \sim \sim \sim$ . Duo choriambi.

302.  $\sim \underline{\text{L}} \sim \sim, \underline{\text{L}} \sim \sim$ . Dipodia iamb. cum cretico.

303.  $\underline{\text{L}} \sim \sim \sim, \sim \underline{\text{L}} \sim \sim$ . Choriamb.

304 - 320 = 287 - 303.

321 - 324.  $\underline{\text{L}} \sim, \underline{\text{L}} \sim \sim \sim, \underline{\text{L}} \sim \sim \sim \sim$ . Choriamb. cum basi bisyllaba.

325.  $\underline{\text{L}} \sim \sim \sim, - \underline{\text{L}} \sim \sim$ . Clausula choriamb.

326.  $\sim \underline{\text{L}} \sim \sim, \sim \underline{\text{L}} \sim \sim \sim \sim$ . Antispast.

327.  $\sim \underline{\text{L}} \sim, \sim \underline{\text{L}} \sim \sim \sim \sim$ . Iamb. (*νέας* per synizesis).

328.  $\underline{\text{L}} \sim, \underline{\text{L}} \sim \sim \sim \sim$ . Choriamb. cum basi bisyllaba.

329.  $\sim \sim \underline{\text{L}} \sim \sim \sim \sim \sim$ . Choriamb.

330.  $\sim \underline{\text{L}} \sim, \sim \underline{\text{L}} \sim \sim \sim \sim \sim$ . Iamb.

331.  $\sim \sim \sim \underline{\text{L}} \sim \sim \sim, \underline{\text{L}} \sim \sim \sim \sim$ . Choriamb. cum basi trisyllaba.

332.  $\sim \underline{\text{L}} \sim \sim, \sim \underline{\text{L}} \sim \sim \sim \sim$ . Antispast.

333 - 344 = 321 - 332.

345, 346.  $\sim \underline{\text{L}} \sim \sim \sim, \sim \underline{\text{L}} \sim \sim \sim, \underline{\text{L}} \sim \sim \sim$ . Dochm. cum molosso.

347. Dochm. dim. (*πρὸς ἀνδρὸς δ' ἀνὴρ \* δορὶ μαίνεται*).

348.  $\underline{\text{L}} \sim, \underline{\text{L}} \sim \sim, \underline{\text{L}} \sim \sim$ . Dactyl.

349.  $\underline{\text{L}} \sim \sim \underline{\text{L}} \sim \sim \sim \sim$ . Dactyl.

350. — — —, — —. Clausula choriamb.

351. — — —, — — —, — —. Troch. trim. catalect.

352. — — —, — — —. Troch. dim. acatalect.

353. — — —, — —. Troch. dim. catalect.

354. Idem.

355. — — —, — — —, — —. Troch. trim. catalect.

356. — — —, — — — —. Antispast.

357 – 368 = 345 – 356.

369 – 416. Lamb. trim. acatalect.

417 – 419. Dochm. dim.

420. — — —, — — —. Lamb. dim.

421. — — — — —. Ithyphall.

422 – 451. Lamb. trim. acatalect.

452 – 456 = 417 – 421.

457 – 480. Lamb. trim. acatalect.

481. — — —, — — — —. Lamb.

482. Dochm. dim.

483. Idem.

484. — —, — —, — —. Dactyl.

485. — —, — — —, — —. Dactylus cum clausula choriamb.

486 – 520. Lamb. trim. acatalect.

521 – 525 = 481 – 485.

526 – 562. Lamb. trim. acatalect.

563. Dochm. dim.

564. Idem.

565. — — —, — — —. Antispast. /

566. — — —, — — —. Dochmius cum penthem. trochaico.

567. — — —, — —. Clausula choriamb.

568 – 625. Lamb. trim. acatalect.

626 – 630 = 563 – 567.

631 – 685. Lamb. trim. acatalect.

686. Dochm. dim.

687. Idem.

688.  $\sim \underline{\quad} \sim \sim \sim \sim \sim$ . Iamb.

689 - 691. Iamb. trim. acatalect.

692 - 694 = 686 - 688.

695 - 697. Iamb. trim. acatalect.

698 - 700. Dochm. dim.

701.  $\sim \underline{\quad} \frac{1}{2} \sim \sim \sim \sim$ . Dochm. a fine syllaba auctior.

702 - 704. Iamb. trim. acatalect.

705 - 708 = 698 - 701.

709 - 719. Iamb. trim. acatalect.

720 - 725. Ionici a minore cum clausula choriambica a dactylo incipiente.

727 - 732 = 720 - 725.

733.  $\sim \underline{\quad} \sim \sim, \underline{\quad} \sim \sim$  (*Ἐπειδὴς αὐτοκτόνως*). Iambico-troch.

735.  $\underline{\quad} \sim \sim \sim, \underline{\quad} \sim \sim \sim$ . Choriambico-troch.

736.  $\underline{\quad} \sim \sim \sim, \sim \underline{\quad} \sim \sim$ . Choriamb.

737.  $\sim \underline{\quad} \sim, \sim \underline{\quad} \sim \sim \sim \sim$ . Iamb.

738.  $\sim \underline{\quad} \sim \sim, \underline{\quad} \sim \sim$ . Iambico-troch.

739. Idem.

740, 741.  $\underline{\quad} \sim \sim, \sim \underline{\quad} \sim \sim, \underline{\quad} \sim \sim \sim, \underline{\quad} \sim \sim$ . Iambico-troch.

742 - 749 = 733 - 741.

750.  $\sim \underline{\quad} \sim \sim, \sim \underline{\quad} \sim \sim \sim \sim$ . Antispast.

751.  $\sim, \underline{\quad} \sim \sim, \underline{\quad} \sim \sim \underline{\quad} \sim$ . Dactyl. cum anacrusi.

752.  $\sim, \underline{\quad} \sim \sim, \underline{\quad} \sim \sim, \underline{\quad}$ . Dactyl.

753.  $\underline{\quad} \sim \underline{\quad} \sim \sim$ . Troch.

754.  $\sim \underline{\quad} \sim \sim, \sim \frac{1}{2} \sim \sim$ . Iamb.

755.  $\underline{\quad} \sim, \underline{\quad} \sim \sim, \underline{\quad} \sim$ . Dactyl.

756.  $\sim, \underline{\quad} \sim \sim, \underline{\quad} \sim \sim \sim \sim$ . Dactyl.

757.  $\underline{\quad} \sim \sim \sim \sim$ . Ithyphall.

758 - 767 = 750 - 757.

768.  $\downarrow \sim \sim \sim, \downarrow \sim \sim \sim \sim, \underline{\quad} \sim \sim$ . Proceleusmat. et troch.

769.  $\underline{\text{I}} \text{ } \underline{\text{I}} \text{ } \underline{\text{I}} \text{ } \underline{\text{I}} \text{ } \underline{\text{I}}$ . Iamb. dim. acatalect.

770. Dochmius.

771.  $\underline{\text{I}} \text{ } \underline{\text{I}} \text{ } \underline{\text{I}} \text{ } \underline{\text{I}}$ ,  $\underline{\text{I}} \text{ } \underline{\text{I}} \text{ } \underline{\text{I}}$ . Clausula choriamb.

772 - 777 = 766 - 771.

778. Dochmius.

779.  $\underline{\text{I}} \text{ } \underline{\text{I}} \text{ } \underline{\text{I}} \text{ } \underline{\text{I}}$ ,  $\underline{\text{I}} \text{ } \underline{\text{I}} \text{ } \underline{\text{I}}$ . Iamb. dim. acatalect.

780. Idem.

781.  $\underline{\text{I}} \text{ } \underline{\text{I}} \text{ } \underline{\text{I}} \text{ } \underline{\text{I}}$ . Dactyl.

782.  $\underline{\text{I}} \text{ } \underline{\text{I}} \text{ } \underline{\text{I}} \text{ } \underline{\text{I}} \text{ } \underline{\text{I}}$ . Dactyl.

783.  $\underline{\text{I}} \text{ } \underline{\text{I}} \text{ } \underline{\text{I}} \text{ } \underline{\text{I}} \text{ } \underline{\text{I}}$ . Dactyl.

784.  $\underline{\text{I}} \text{ } \underline{\text{I}} \text{ } \underline{\text{I}} \text{ } \underline{\text{I}}$ ,  $\underline{\text{I}} \text{ } \underline{\text{I}} \text{ } \underline{\text{I}} \text{ } \underline{\text{I}}$ . Antispast.

785 - 791 = 778 - 784.

792 - 821. Iamb. trim. acatalect.

822 - 831. Anapæst.

832.  $\underline{\text{I}} \text{ } \underline{\text{I}} \text{ } \underline{\text{I}} \text{ } \underline{\text{I}} \text{ } \underline{\text{I}}$ . Troch. dim. acatalect.

833.  $\underline{\text{I}} \text{ } \underline{\text{I}} \text{ } \underline{\text{I}} \text{ } \underline{\text{I}} \text{ } \underline{\text{I}}$ . Troch. dim. catalect.

834.  $\underline{\text{I}} \text{ } \underline{\text{I}} \text{ } \underline{\text{I}} \text{ } \underline{\text{I}} \text{ } \underline{\text{I}} \text{ } \underline{\text{I}}$ . Iamb. trim. acatalect.

835.  $\underline{\text{I}} \text{ } \underline{\text{I}} \text{ } \underline{\text{I}} \text{ } \underline{\text{I}}$ . Iambico-troch.

836.  $\underline{\text{I}} \text{ } \underline{\text{I}} \text{ } \underline{\text{I}} \text{ } \underline{\text{I}}$ . Troch.

837 - 839.  $\underline{\text{I}} \text{ } \underline{\text{I}} \text{ } \underline{\text{I}}$  Iamb. tetram. cum troch. dimetro catalect. compositus.

840 - 847 = 832 - 839.

848 - 860. Pars carminis nondum satis emendata, ex numeris iambicis composita duobusque versis antispasticis (854 et 860).

854.  $\underline{\text{I}} \text{ } \underline{\text{I}} \text{ } \underline{\text{I}} \text{ } \underline{\text{I}}$ ,  $\underline{\text{I}} \text{ } \underline{\text{I}} \text{ } \underline{\text{I}} \text{ } \underline{\text{I}}$ . Antispast.

860.  $\underline{\text{I}} \text{ } \underline{\text{I}} \text{ } \underline{\text{I}} \text{ } \underline{\text{I}}$ ,  $\underline{\text{I}} \text{ } \underline{\text{I}} \text{ } \underline{\text{I}} \text{ } \underline{\text{I}}$ . Antispast.

861 - 873. Anapæst.

874.  $\underline{\text{I}} \text{ } \underline{\text{I}} \text{ } \underline{\text{I}}$ ,  $\underline{\text{I}} \text{ } \underline{\text{I}}$ . Iambico-troch. (catalect.).

875.  $\underline{\text{I}} \text{ } \underline{\text{I}} \text{ } \underline{\text{I}}$ ,  $\underline{\text{I}} \text{ } \underline{\text{I}} \text{ } \underline{\text{I}}$ ,  $\underline{\text{I}} \text{ } \underline{\text{I}} \text{ } \underline{\text{I}}$ . Iamb. trim. acatalect.

876.  $\underline{\text{I}} \text{ } \underline{\text{I}} \text{ } \underline{\text{I}} \text{ } \underline{\text{I}} \text{ } \underline{\text{I}} \text{ } \underline{\text{I}}$ . Antispast. cum clausula choriamb.



942.  $\sim \underline{\text{I}} \sim \sim \sim, \sim \underline{\text{I}} \sim \sim \sim \sim$ . Iamb.

943. Idem.

945.  $\sim \underline{\text{I}} \sim \sim, \underline{\text{I}} \sim \sim$ . Iambico-troch.

946.  $\sim \underline{\text{I}} \sim \sim \sim, \sim \underline{\text{I}} \sim \sim \sim$ . Iamb.

947 - 960 = 934 - 946.

961.  $\sim \underline{\text{I}} \sim \sim \sim \underline{\text{I}} \sim \sim \sim \sim \underline{\text{I}} \sim \sim$ . Iamb.

962.  $\sim \underline{\text{I}} \sim \sim \sim \underline{\text{I}} \sim \sim$ . Iamb. dim. acatalect.

963.  $\sim \underline{\text{I}} \sim \sim \sim \underline{\text{I}} \sim \sim$ . Iamb. dim. acatalect.

964.  $\sim \underline{\text{I}} \sim \sim \sim \underline{\text{I}} \sim \sim$ . Iamb. dim. acatalect.

965.  $\sim \underline{\text{I}} \sim \sim \sim \underline{\text{I}} \sim \sim$ . Iamb.

966.  $\underline{\text{I}} \sim \sim \sim \underline{\text{I}} \sim \sim \sim \sim \underline{\text{I}} \sim \sim$ . Troch. trim. catalect.

967.  $\sim \underline{\text{I}} \sim \sim \sim \underline{\text{I}} \sim \sim$ . Iamb. dim. acatalect.

968. Idem.

969. Idem.

970.  $\sim \underline{\text{I}} \sim \sim \sim \sim \sim$ . Dochm.

971.  $\sim \underline{\text{I}} \sim \sim \sim \sim \sim$ . Dochm.

972.  $\sim \underline{\text{I}} \sim \sim \sim \sim \sim$ . Iamb. dim. acatalect.

973.  $\sim \underline{\text{I}} \sim \sim \sim \sim \sim$ . Idem.

974.  $\sim \sim \sim \sim \sim \sim \sim \sim$ . Iambico-troch.

975. Antispast. trim. brachycatalect.

976.  $\underline{\text{I}} \sim \sim \sim \sim \sim \sim \sim$ . Choriamb.

977.  $\sim \underline{\text{I}} \sim \sim \sim \sim \underline{\text{I}} \sim \sim \sim \sim \underline{\text{I}} \sim \sim$ . Iamb. trim. acatalect.

978.  $\underline{\text{I}} \sim \sim \sim \sim \sim \sim \sim \sim \sim \sim$ . Troch. trim. catalect.

979.  $\sim \underline{\text{I}} \sim \sim \sim \sim \sim \sim \sim$ . Iamb. dim. acatalect.

980. Idem.

981. Idem.

982 = 961.

983.  $\sim \underline{\text{I}} \sim \sim \sim \sim \sim \sim \sim$ . Iamb. dim. acatalect.

984.  $\sim \sim \sim \sim \sim \sim \sim \sim \sim$  (?).

985.  $\sim \underline{\text{I}} \sim \sim \sim \sim \sim \sim$  (media in *διάτη* corripitur).

Iamb. dim. acatalect.

986.  $\sim \sim \underline{\text{I}} \sim \sim \sim \sim \sim \sim \sim$ . Iamb. dim. acatalect.

987 - 989 = 975 - 977.

990.  $\sim \underline{\text{I}} \sim \sim \sim \sim \sim \sim \sim$ . Iamb. dim. acatalect.

991.  $\sim \text{L} \sim \sim \text{L} \sim \sim$ . Iamb. dim. acatalect.

992. Idem.

993. Idem.

994 = 986.

995.  $\sim \text{L} \sim \sim \sim \sim \sim$ . Iamb. dim. acatalect.

996.  $\text{L} \sim \sim \text{L} \sim \sim \sim \sim \text{L} \sim \sim$ . Duo dactyli cum dochmio.

997.  $\sim \text{L} \sim \sim \text{L}, \sim \sim \sim \sim$ . Iamb. penthem. cum iamb. monometro.

998. Idem.

999.  $\sim \text{L} \sim \sim \sim \sim \text{L} \sim \sim$ . Iamb. et troch. hephthem.

1000.  $\sim \text{L} \sim \sim \sim \text{L} \sim \sim \sim \sim$ . Antispast.

1001.  $\sim \text{L} \sim \sim \sim \sim \text{L} \sim \sim$ . Trochaic.

1002.  $\sim \text{L} \sim \sim, \text{L} \sim \sim \sim \sim \text{L} \sim \sim$ . Dipodia iambica cum troch. hephthem.

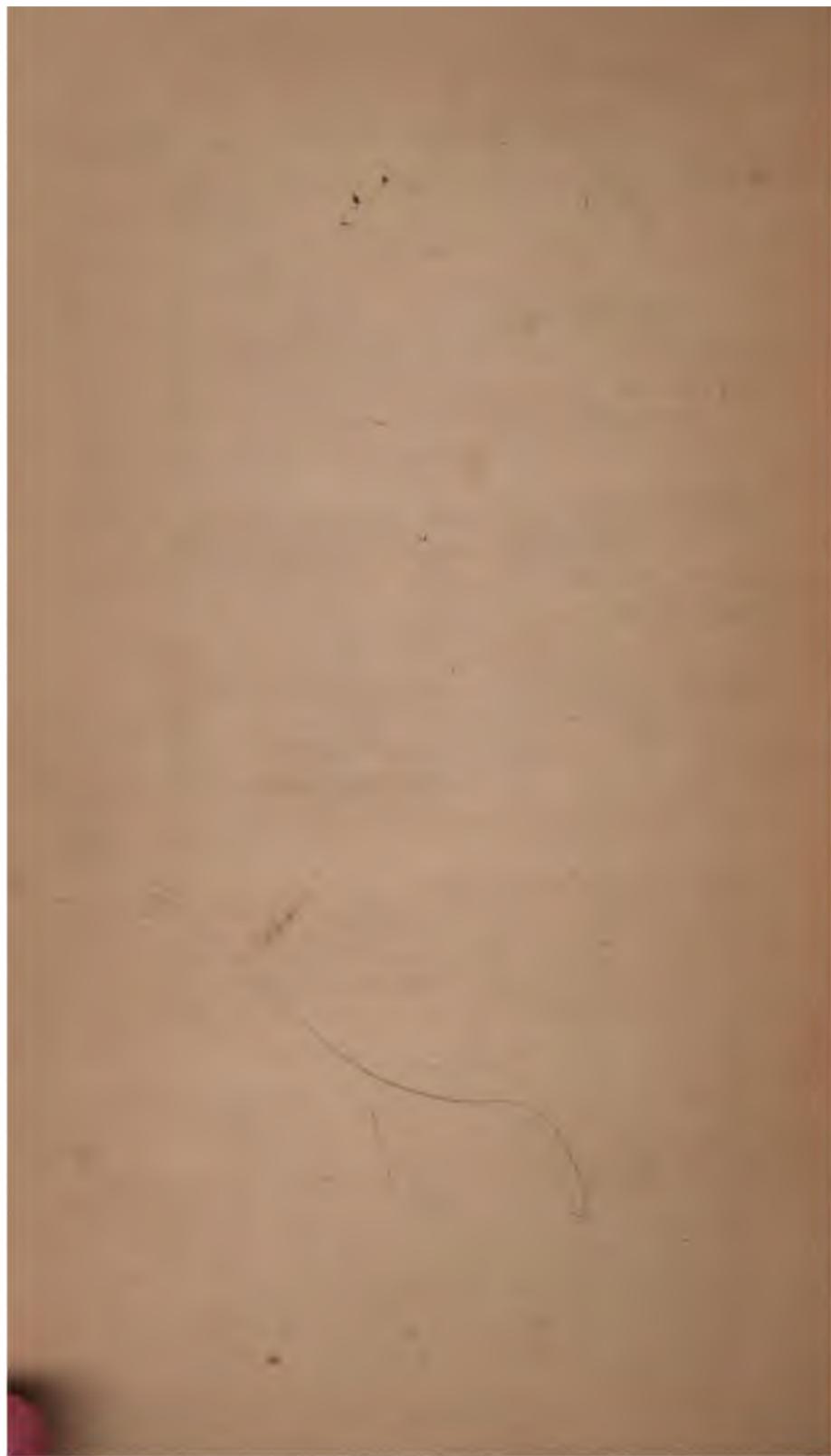
1003.  $\sim \text{L} \sim \sim, \sim \text{L} \sim \sim$ . Iamb. dim. acatalect.

1004.  $\sim \text{L} \sim \sim, \text{L} \sim \sim \sim \sim \text{L} \sim \sim$  (= 1002).

1005 – 1053. Iamb. trim. acatalect.

1054 – 1079. Anapæstici.









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